The Life and Gests of S. THOMAS CANTILVPE, Bishop of Hereford, *and some time before* L. Chancellor of England.

Extracted out of the authentique Records of his Canonization as to the maine part, *Anonymus*, *Matt. Paris*, *Capgraue*, *Harpsfeld*, and others. p. 234. 261.

Collected by R. S. S. I.

AT GANT,

Printed by ROBERT WALKER, at the signe of the Annuntiation of our B. Lady. 1674.

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To the Great

Duke of Tuſcany.

Sr.

YOur ſelfe, I conceiue, as well as others, both may and will, at firſt ſight, wonder more then a little at the title of this Dedicatory, and cenſure it, if not preſumtuous, at leaſt farr fetch'd, by a ſtranger, by an English man, by one wholly vnknowne, neyther in a capacity to deſerue well at your hands, or oblige you by any ſeruice. All this notwithſtanding, I come with confidence to your feet to make my addreſs, and with ſoe much the greater, as the pre-alledgd cir-

cumſtances cleare mee of all ſelf-endednes in the caſe. And why should I not, ſynce I haue to doe with a Prince who is a cherisher of ingenuity, whoſe goodneſs promiſes an acceptance not onely beyond but euen without merit. Therfore I come as full of Religious ſimplicity as voyd of complements, nor ſeek admittance but by my ſyncerity, which aymes at nothing beſydes gratitude and an humble acknowledgment. But how come I engag'd as to theſe? If I am not for my owne ſake, at leaſt for my friends: if not in my ſelfe, at leaſt in my Country: if not explicitly or perſonally, at leaſt implicitly but yett really.

With

With a ſmall treſpaſs on your Highnes patience Ile tell you all.

Euer ſynce you were pleaſd to grace England with your preſence, many Princely expreſſions of your value for our Nation are reported to haue falln from your mouth, as indexes of your affection, euen to a more then tacit preference of the ſame before others. I dare not attribute this ſo much to its meritts as your goodnes; but howeuer it were, it is both honorable to it, and obliging to vs: *out of the abundance of the hart the tongue ſpeaks.* Nor should we eaſily haue belieu'd reports had we not ſeen them vnder your hand and ſeale, and in ſuch tearmes as import

euen a kind of paſſion both for the generall, and much more diuers particulars. Its inbred to Princes to Compaſſionate the afflicted; and with what a deep reſſentment were you pleaſd to expreſs your ſelfe to my Lady of G. ouer the Sufferings of Romane Catholiques euen ſo farr, as to profeſs *ſo particular a kindnes for all thoſe of that Kingdome, that*, ſay you, *I could be Content to ſpill my blood to aſſiſt them, and contribute to theyr felicity in this world, ſynce theyr invincible Conſtancy in Suffering perſecution makes them meritt an eternall Crowne in the next.* Theſe are your owne words and hugely ſignificant. The truth is the Cauſe of Romane Catho-

tholiques there is so clearly good, that no Prince of that beliefe can doubt of it, but he must togeather doubt of his owne fayth. Euery such Prince ownes this truth, but not euery one with such a protestation: the protestation is glorious to you and encouraging to vs. Why may we not then, nay why ought we not Syr, in a due returne of Ciuility take notice of it, by Registring it to the world, that so it may be at least its owne Monument to posterity if we can erect no other.

Sr. this is one part of the Acknowledgment I am to make: the other is yett more Reall; as much as deeds are before words. You

were pleasd not onely to say much of English Catholiques but also to doe much for them: & this was verifyd by that noble supply of charity wherwith you relieu'd a distressd Religious Community of that nation ready to sink vnder the burden of its wants. If I could deem it fit to giue scope to my pen, here is a large field and ample subject wherin to dilate. But I dare not presume to sound the trumpett, contrary to Scripture, to your almes deeds; charity louing to speak rather by hynts and intimations then boasting language on such a theme. And therfore Modesty bids me forbeare to say much, as well as gratitude something, least I may seem

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eyther to flatter, or to begg a new. The Charity indeed was as ſignall as vnexpected, and as vnexpected from ſuch a hand as if it had dropt downe from heauen, as ſurely it did; 'a meer piece of prouidence, and a Maſter one of that great Maſter of the Family to his Religious Seruants. Sr. I pretend not here to make a panegyrick of your vertues; that requires a more refin'd pen: but yet neyther muſt wee shutt our eyes againſt the Shining Sun though it dazle them, but with reuerence decline the ſight. Yett I muſt not omitt to reflect how well you plac'd your Charity: among all the little ones of our Lord who neerer or

dearer to him then his Virgin-ſpouſes, the nobleſt part of him-ſelfe or his Myſticall body, as S. Cyprian ſtiles them, and leaſt able to help themſelues. Noble alſo euen as to the world, and this renders theyr caſe more Compaſſionate: for what greater object of Commiſeration then ſuch nobility in a deep or neceſſitous decay; where ſhame retards, as much as want preſſes, from expoſing theyr Condition, when euery Common beggar can doe it without blushing, and Conſequently not ſo much to be pitty'd.

And hence, great Prince, ariſes another part of my Obligation and preſent engagement; a Com-

mon

mon tye of Spirituall intereſt linking mee and that Community ſo into a Common vnity, that I cannot but deem its good and bad Concerns my owne, and be deeply Concernd in both. Obedience by my preſent employment for ſome yeares has entitled mee to a reliefe of theyr Spirituall neceſſityes, as Charity and Compaſſion did your Highnes to theyr temporall. In this Spirituall intereſt I cannot but be ſenſible of theyr temporall: and though the former alone be my Concern, yett I cannot but be Concernd for the latter, as the formers neceſſary ſupport, without which it cannot ſubſiſt: A ſpirituall tye as more par-

partaking and neerer Relating to charity, is, or may be, equally if not more forcible to engage one then the temporall : and this is a further ground of my present presumption. The first Addres I made as an English-man, and on the score of my Nation ; this second, as a Religious, and for theyr sake whome charity obliges me to wish as well as my selfe ; and I know it will be gratefull to them that I acknowledg the fauour.

Hauing thus farr giuen some account of my Addres, I must now apologize for the Present I make and that in more respects then one. The first is its slendernes, for which it may seem to resemble the Widdowes

dowes Mite in the Treasury of so many rich Dedicatoryes as are and haue bin made to your Highnes. And I doe not mislike the resemblance; both becauſe truly expreſſing its Worthleſnes, as alſo becauſe as that, this not withſtanding, found a gracious acceptance, ſo doe I hope through your Princely goodnes will this. That had nothing to Commend it but the Doners intention; if myne be not as good as hart can make it, I can onely ſay I wish it ſo. S^r. I pretend not to preſent you with a piece of curious *VVitt*, but a piece of home-bred *Sanctity*: and I hope I mistake not my meaſures; the

the former as from mee might ſuffer perchance its exceptions, as ſauouring a little of vanity: the ſecond is but what becomes my profeſſion, Religious, and thats beyond exception. And, I hope, I do not diſparage Sanctity by Calling it home bred; the Sanctity of our Iland hauing bin in former times not onely the ſtaple Commodity, as I may ſay, of the ſame, but of Chriſtendome; illuſtrating the Church of God with as many and noble lights in that Kind as perchance any of its neighbouring Kingdomes. I willingly come vnder the shadow of ſanctity, as leaſt lyable to ſuffer in the eſteem of the good; it being well-

wellcom to euery one that's good: Synce euen thoſe that are not Saints, yett loue and admyre them and theyr Sanctity. On this Score I confide it will not be vnacceptable, eſpecially to your Highnes, ſo noted a Patron of the Vertuous as well as *Virtuoſi*: I confide alſo neyther the Saint nor I shall fare the worſe for being English. A Religious Preſent beſeems a Religious man, nor shall I be taxd on that behalfe; and as I come with a great deale of ſimplicity, ſo I beg to be receiu'd with Cordiality, and I cannot fayle I know of my Requeſt. If I aymd at raritiyes, they ought to be rare indeed if fitt for Princes

Cabi-

Cabinetts; but ayming at Sanctity, the more ſimple it is, the more Commendable, a little of it is deemd pretious and goes farr, nor needs it any aſcititious foyles to ſett it off. Princes indeed are aboue raritys, as cloyd with them; and it fares with ſuch, as it frequently doth with Stomacks cloyd with dayntyes; they'l feed more ſauourly on a courſe dish then on the choyſeſt viands. And to this purpoſe I haue bin inform'd from no meane hand (and I Comfort my ſelfe not a little in it) that a ſleight Religious Preſent of a picture or Relique of an English Saint will find a gratious acceptance in your benignity; and what elſe

elſe is it I here tender then a rough draught of a great Saint?

Not ſome but many will more then probably wonder at the language, nor ſpare to cenſure mee for Dedicating an English Treatiſe to an Italian Prince: and thoſe alſo I muſt ſatisfy, not your Highnes. To wit, euery one knowes not your aduance, I may ſay perfection, in the knowledg of the English tongue, nor has had the honour and fauour, like mee, to pervſe your letters, in that language, the natiuenes of the phraſe, the property of the expreſſion, beſydes the ſpeaking and vnderſtanding part, and all to ſuch a degree as few externs are wont to attaine.

And what an esteem and affection for our Nation doth this imply? or what greater argument of both, then the long patience in ouercoming all the difficultyes of such a thorny vndertaking for so inconsiderable a purchase? This affection, this argument, this patience, bidds me confide, you will Sr. not onely haue patience with myne, but also that it may contribute somthing to your Content. And ought we not, in such a meane Competency as our Capacity affords, cherish such an affection in you, at least giue a testimony of our endeauour? vpon such motiues as these, that which might seem a determent is to mee

an

an encouragement, to wit, its Carrying an English face and ſpeech, in a word its being English. It will not rellish worſe but better, I hope, to your pallat, eſpecially ſynce your naturall appetite and inclination lyes ſo much that way. Why ſhall not I hope that at ſpare houres it may proue a paſtime to diuert your ſelfe now and then by reading a Chapter of the ſame, greater perchance then if it had bin in your natiue language? at leaſt I feare no juſt exception on this behalfe.

As to the ſubject of my Preſent, I am ſure it is good in it ſelfe, howeuer I haue menaged it: to wit, a Saint and his life, who was

ſuch all his life long, euen from his baptiſme till his death, neuer forfeyting, ſtill improuing the firſt grace and Sanctity, he receiu'd therin. This will appeare out of the Context of the Hiſtory by Satisfactory prooffs: as alſo a fayre Perſpectiue of ſuch Chriſtian Vertues as make and modell a Saint, and which well Copy'd out by imitation will make the Practitioner a Saint too. Who though he were a Prelate yet he was a Prince alſo, as all Epiſcopall Prelates are, and may ſerue for a patterne euen to temporall Princes as well as Eccleſiaſtick. Epiſcopacy indeed Conſummated his Sanctity, but I may ſay he

was

was a Saint before he was a Bishop; he adorning the Myter as much as the Myter him: and ſo noble by deſcent, that no Prince need think it any diſparagement euen on that ſcore to propoſe him to his actions for a ſamplar of imitation. Of this great Saint I haue drawen a Picture on paper in black and white repreſenting all the lineaments and features of his vertues and Sanctity that I haue bin able to diſcouer. For the ſyncerity, integrity, and truth wherof I can onely ſay this, that all or the chiefeſt parts and proportions are taken out of the authentique Records of his Canonization, which

are not to be queſtion'd. This homely black paper Picture, I preſume, great Prince, vpon the warrant aboue-mentiond, to preſent you with all: becauſe it is black it cannot blush at its owne rudenes; and though it be homely; I doubt not the fauour of your acceptance, not for its meritts but your innate goodnes, which rejects nothing thats good, as my intention at leaſt, I am ſure, is.

But euen your Princely Goodnes ſet a ſyde, I come not altogeather at random and without clayme, nay I know not who can lay a better. S^r^ this great Saint dy'd in your Dominions neer Florence, and his Sacred Corps were en-

enterrd, ſay the Records in the Abbey Church of S. Seuerus neer old Florence: and how does this *Sacred Depoſitum* entitle him to you and you to him? If he depoſed his naturall life with you, who can haue better right to his Written life then you? If your Aultars had, and harbourd his Sacred Reliques where can we more propperly Conſecrate the Effigies or Votiue Tablet of his Geſts and Veitues? If he went from you to heauen and eternall happynes, *he* cannot but retayne a gratefull memory of the place which Conſign'd him ouer to the ſame: and euen from *his* Patronage, not onely from your Highneſſes, I promiſe my

ſelfe good ſucceſs in this Dedicatory. This Congruity is not farr fetchd, nor forc'd, but giues a kind of intrinſique intereſt or propperty; and I am willing to make vſe of it to the honour of the Saint, at which alone I doe and ought to ayme.

Nor is this glorious Prelate the onely of our Iland which has ſanctifyd your Tuſcany with a holy death, and enrich'd it with his Reliques. Another Saint, and King alſo about the yeare 741. Richard by name, Father of the Saints Willebald, Wunnebald, and Walburga Virgin, renouncing both Crowne and Kingdome for the loue of Chriſt and a vertuous life, after a long pilgrimage to holy

places

places Settled in fine at Luca and there concluded the whole journey of his life with great opinion of Sanctity; where he also was bury'd in the Church of S. Frigidianus, his Tomb being afterwards illustrated with many miracles, what euer memory may at this present remayne there of him and them. So that, great Sr., you see our fauours from Tuscany are not groundles, wee hauing two such noble Pledges there of interceſſion: and who more powerfull then they, that is, then the Saints, when the Concern relates to the glory of God and aduance of Catholique Religion? And giue me leaue, Sr. to ascribe, and I think not rashly, these your

preſent pious inclinations towards our Country and diſtreſsd Catholiques to this Originall ſource, the Saints ſeeming to haue infus'd theſe noble Sentiments of a feeling reſſentment which I mention'd before from your owne pen, and cannot too often reflect vpon. Theſe pious inclinations haue already produced great, and good effects, of which we are moſt ſenſible, and for which we shall hould our ſelues obliged euer to be moſt thankfull.

And now I haue ſayd all as to the Apologizing part: what remaynes to be ſayd further is onely this; that your Highnes will daigne to accept what is ſayd in good

good part, as alſo what is humbly offerd by ſo vndeſeruing a hand. If it be the firſt from an English pen the nouelty will in ſome ſort recommend it, in hopes it may draw more after it, who will ſupply for its deficiencyes; and it is ſomthing to lead the way and break the yce. If others haue, preceeded, (and I wish they may) it willingly for theyr better meritts beggs admittance, at leaſt for the Saints if for none of its owne. As to him, as *h*umbly as hartily I wish you his Patronage, and that he may be as fertile to you in heauenly bleſſings, as he was heertofore to his country in ſupernaturall miracles; and what miracle but im-

ports

ports a blessing? And Sr. while you haue this Paper-picture before you, if in the perusall of his vertues you find any thing for your aduance or aduantage in the same, I humbly propose it to your imitation, as I doe to others. The world is wittnes of your endowments in this, but they must be more then very good that cannot be better: nor is it any disparagement to be still improueing in the science of Saints and Christian perfection, to which each one in his degree and quality, be he who he will, by that *Estote perfecti* of our B. Lord and Sauiour, is oblig'd. What is there prizable in this lifes intercourse but piety and the seruice of God, no body being more

then

then he is in that : and what imprints this truth more liuely in vs then the liues and examples of Saints ? wee seeing by what was done by them, not onely what is to be done, but what is fesible to and by vs. This is the thing I endeauourd to ayme at in this Narratiue, by inserting reflexions to that purpose, and chiefly of the 4. Cardinall vertues. as both propper and common to all states and conditions. And if your Highnes or any Reader may be benefitted therby to a due discharge of theyr incumbent duty in the same, I haue my desyre, which is no other then glory to God, honour to the Saint, and aduance of soules in vertu and piety.

A Ta-

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The

THE LIFE
And Gests of
S. THOMAS CANTILUPE.
Sometimes Chancellor of England, and afterwards Bishop of Hereford in the same Kingdome.

PREFACE.

THe liues and memory of divers Illustrious persons seem to carry no small resemblance with those great Rivers, whose names and greatnes are as generally frequent in the mouthes of men, as the particulars of theyr course and originall scarse kuowne to any. Nor need we wonder it is so, especially in the Saints of God; for Sanctity is alwayes built vpon humility, and with its mantle

Nilus Ganges, Tigris Euphrates.

shrowds it selfe from the eyes of the world, neuer better content then when conceald; and the profounder it is, like the same Rivers, the less noyse it makes; soe that none but an obseruing eye can discouer its course. And if this were true in any, it was, I may say, in our Glorious Prelate S. THOMAS CANTILVPE, Bishop of Hereford; who, the greatest part of his dayes, as he liu'd to the eyes of men a secular orderly but ordinary life, nothing extraordinary to outward appearance, so they knew no more of him then what could not be hid, a great vprightnes, singular innocency, vertuous Conuersation, set of with none of these surprising Commendatoryes, Raptures, Visions, Miracles, which vsually accompany sanctity. True it is, that the Common Legends haue left enough to conuince that he was a great Saint, and wrought many Miracles; Yett if we decend further

ther to particulars, we shall find that the greateſt part of what we know o him is the leaſt part of what we are ignorant, and all compriz'd in a leafe or two. For though he were renownd both at home and abroad for his noble Extraction, Learning, Sanctity, yet he was little knowne as to moſt particulars of his heauenly life, and appeard rather viſible to the world in certain ſummary and compendious lineaments, then in any exact and diſtinct expreſſion of each ſeuerall part or perfection. When a hidden Sanctity is ſcarce taken notice of, till it be blaz'd abroad with a full noyſe of Miracles, theſe ſo convince the owner to be a Saint, that no body needs to look after any other prooffs of his geſts or vertues to atteſt it, and therfore theſe latter are ſcarſe lookd after or regarded. And if a more diligent ſearch by publique autority had not bin made and left on re-

cord in order to his Canonization, wee might ſtill have grop'd in the dark as to many particulars which it tells vs : and I recken it among none of the leaſt providences , that an authentique Coppy theroff came to my hands , while I had thoughts of proſecuting what a devout Client of this Saint had to his honor rather ſcarce well deſigned then halfe finishd.

There was not a Saint of our English Nation whoſe memory was receiu'd with a more vniuerſall applauſe both of Prince and people then that of this glorious Prelate, though the times when he liu'd were moſt unquiet & turbulent, and the employments wherin he was engag'd were of higheſt dignity, and neceſſarily combind with the publique intereſt : which in ſuch a condition of times can haue no more ſettlement then the waues of the Ocean in a raging ſtorme. In the which to ſteer ſuch an

eeuen courſe as to runn vpon no rock of offence, argues a great deale of prudent dexterity in the Pilot: nor indeed was there found an enuy (which yet neuer ſpares vertue, eſpecially the higheſt) which durſt faſten tooth on this B. man. Which may well be numbred among none of the leaſt of his miracles wherwith it pleaſ'd Alm. God to honour him; which were ſo conſpicuous both as to multitude and quality, that he may with reaſon beare the name of Thaumatourge, or wonder worker of the weſterne Church.

Now he being, as I may ſay, the Darling Saint of his age, ſoe highly reuerenc'd by all conditions, why no learned pen should ſet forth his vertues and interiour perfections, as well as pencill paynt his exteriour Lineaments, I can ſay no more, but that thoſe actiue times more employd with ſwords then books, had not the Conuenience to

performe this duty to so great a merit: Or that they thought it not so considerable in those dayes to preserue his memory; in ink and paper, as in monuments of brass and marble. Which honour was so fully payd our deseruing Saint by pious antiquity, that one of these latter writers eyther out of a criticall or perhaps more moderate motiue, speaking of his Tombe in the Cathedrall Church of Hereford, affirmes, that in former times the place and our B. Saint Thomas was held in so high Veneration, that it did almost eclipse the glory of the King and Martyr Saint Ethelbert, in whose honor the sayd Cathedrall had bin built many yeares before, and dedicated to him as to a titular Patrone and Protectour, at the expenses of Milfrede a man of great Command and power in those parts.

Cambd. 12.

But those zealous and Religious times were not more forward to sett vp-

trophees

trophees of piety, then our unfortunate age hath bin to pull downe and ruine them. Impiety and errour, vnſeparable twinns, borne at one birth, and which euer goe hand in hand togeather, hate nothing more then light, which makes them ſee what they moſt abhorr, theyr owne Uglynes, and the beauty of vertue: to auoyd both, theyr deſire is to bury themſelues and the world in darknes. They haue not hands long enough to reach heauen, yet doe theyr vtmoſt, with as much folly as fury, to blot out thoſe names on earth which ſtand vpon record in the book of life. In fine theyr malicious attempts haue no other effect, but to make us digg under ruines for treaſure; and, as they were wont to gather theyr gold in Spaine and Barbary, they force vs to pick vp here and there a graine out of ſand and grauell. Howeuer what concerns the life of our glorious Prelate, S. Thomas Cantilupe,

nothing shall be produc'd euen in the midst of this confusion and darknes, which is not warantable both by Ecclesiasticall and profane history, and especially by the vndoubted record of his Canonization. Where besydes a large list of his Miracles, an exact but short summary of his vertues is amply depos'd by seuerall wittnesses: which though it giue vs not a full narratiue of the same, yet affords sufficient grounds, as will be shewd heerafter in the 24. Chap. to build an indubitable humane belief of theyr truth.

If it be necessary to giue an account of my undertaking this task, I shall onely offer for motiues: first, my deuotion to Gods Saints, and one so vniuersally beneficiall and deseruing; in the honouring of whome God is honoured, and in this age especially in which many make it apart of theyr sanctity to vnsaint Saints. 2. a desyre through

respect

reſpect to my friend, to take vp a deſigne laudably by him begun, and therfore, I hope, not vnlaudable in its proſecution. But chiefly to vindicate the pious memory of the Saint, and preſerue it in a due veneration among the faithfull, which by continuall Miracles preſeru'd it ſelfe ſo long as they faythfully venerated him. His Tombe then was a monument able to preſerue the memory of him; now we muſt endeauour to erect another able to preſerue the memory of it, the graces receiu'd requiring this gratitude: hoping that as his honour and veneration fell with the laſt, (for it laſted as long as did the Catholique Religion in our Iland) ſo it will riſe with the firſt in its reſtauration, when euer it ſhall pleaſe god in his mercy to ſend that happy houre.

I. CHAPTER.

The time and Circumſtances of his birth.

THE Church of God ſince the primitiue times of Chriſtianity ſcarce euer flourish'd vnder a happyer Conſtellation of Saints then in the thirteenth Age, when converſation with heauen was not confin'd to caues and deſerts, but found admittance both in Cittyes and Courts. When Chriſtian humility ſate as well upon the thrones of Kings as in Cells of Ermites; and true pouerty of ſpirit knew how to veſt it ſelfe as in ſackcloath ſo in purple. This was the age (and it was a golden one in this reſpect) when Virginity was preſeru'd and florishd not onely in the Sanctuaryes and encloſd gardens of Religious Cloyſters, but, like a lilly among thornes, in

Salomea Cunegundis, King. & Bzon. Annal. 1234.

in the very midst of word'y delights & greatnes, euen in the state, of wedlock and highest fortune. Then it was when Princes had no other interest of state but the Glory of God, nor any other ambition but to dilate his Kingdome, which they endeauourd at the expenses of theyr Crownes and liues, and were more employd in fortifying theyr country with Religious Conuents then forts and Cittadells. When they held it a greater strength and honour to theyr Royall Familyes to espouse theyr daughters to Christ Crucifyd, in the greatest rigour of Pennance and pouerty, then to see them seated on the highest Thrones of Monarchs. When insine those two great Patriarchs, S. Dominick and S. Francis, peopled the world with so many quires of Angells, and brought Euangelicall perfection out of vnknowne retyrements and solitudes to the Common habitation of men.

Our

Our country of England, though ſeparated by nature from the reſt of the world was not excluded from that vniuerſall influence of deuine grace wherwith it pleaſe'd God to bleſs thoſe times. The blood of the glorious Martyr S. Thomas of Canterbury, as the true ſeed of the Catholique Church, was not ſpilt in vayne; and being in this age yet freſh and warm, brought forth ſpeciall fruit both in Lay and Clergy. But in all none more eminent then another S. Thomas, another Chancellor of England, another Prelate, another Champion of Eccleſiaſticall libertyes and though not ſlayne by the ſworde, yet loſt his life in the cauſe. Thus the mercy of God powr'd downe ſweet showers of deuine bleſſings upon that Kingdome by the merits of his H. Martyr: yet his iuſtice layd not downe the ſword of due reuenge for that bloody ſacriledge, nor was it yet ſatisfyed with

with the perſonall diſaſters of that vn fortunate King, Henry the ſecond, who hauing found as many Abſoloms as he had Sonns, ready to teare the Crowne from his gray hayres, and to bury him aliue, who had giuen them life; after he had ſeen two of them lead him the way to his graue, followd not long after, and left the other two his Curſe for inheritance, of which they had each one theyr share by ſucceſſion.

The former of whome was Richard the firſt, third Sonn of the aforeſayd King, who though otherwiſe a valiant and great Prince and therfore ſurnam'd *Cœur de Lion*; yet for that curſe entayld vpon him by his father, (and much more if there were true cauſe of deſeruing it) had his Crowne torne from his head by a violent and vntimely death. And that it might not fall to a more innocent hand, left no child, but a brother farr worſe then himſelfe; who, that his royall

royall purple might be of a more laſting tincture, gaue it the ſecond dye with the blood of his Nephew Arthur, next heyre by birth to the Crowne of England, as Sonn of Geffrey Earle or Duke of little Britannie in France, which Geffrey was fourth Sonn of Henry the ſecond King of England. And though it is not certaine that Arthur, was murderd by his Vncles owne hands, as the French do tell vs; yet all agree, that Arthur was put in priſon in Rouen by his vncle King John, and neuer appeard after: the manner of his death is beſt knowne to God alone, before whoſe inviſible eyes all things lye viſible. Howeuer King John fift Sonn of Henry the ſecond and ſurnam'd *Sans terre*, makes the land his owne, and on this wrong builds all his right, which he euer mannag'd withan equall tenour, as weakly as wickedly. Till at laſt calld to an account by a ſtranger for oppreſſing his country,

country, left the world like an Outlaw, and a poore child to pay his forfeyt. Who, though otherwise most innocent, could not altogeather plead not guilty, being he claymd all his right from so great injustice.

In the midst of this dismall and dark cloud our morning starr first appeard: in the hight of this horrid storme which threatned no less then a totall destruction of the nation, it pleasd God to giue a pledg of attonement between heauen and earth, to bless the world with our glorious S. THOMAS CANTILUPE, as a Rayn-bow after a deluge of blood and misery: whose birth not like another Benjamin purchasd his life with his Mothers death, but finding his country in Agony restord life. Neyther was he onely a Common benefitt and happy presage to the plublique, but a speciall blessing and reward of his fathers loyalty; who when the greatest part and power

power, of the kingdome, eyther out of perſonall offence, and hatred, of the deceaſed king would yett purſue him in his image, or led by intereſt, the common Idoll of the world, thought fitt to combine with the ſtronger party, and rather adore the preualent might and fortune of an a inuading forraigner, then to ſupport the weaknes both in yeares, and forces of theyr natiue Prince. Yett William lord Cantilupe, father of our glorions Saint, lookd vpon the preſent ſtate of things with another eye, and was reſolu'd to lay downe his life and fortune at the feet of iuſtice leauing the euent to the diuine ballance; whether he ſtood or fell being ſecure of victory, which euer crownes them who ſacrifice them ſelues to truth and loyalty. Wherfore as a perſon of eminent ability and honour, he giues ſtrength to the better but leſſer party; and as he euer maintaynd his fayth inuiolable to the

fa her, though a Prince of moſt odi-
ous and lawleſs gouerment, he could
neuer forgett the reſpect of ſouerainty
ſo he continu'd the ſame vnto the ſonn
with all the diſaduantage of humane
intereſt.

The Barons with theyr French
Protectour were not only maſters of
the field both in ſtrength and number,
but alſo many months poſſeſs'd of the
head Citty of the Kingdom; a thing
euer held of higheſt conſequence, as
being the ordinary reſidence and Court
of Kings, & whoſoeuer winns it ſeems
to weare the Crowne. The little king
at nine yeares of age, being ſollemnly
Crownd at Gloceſter, was in a manner
Confind to that Citty and other two,
Briſtow and Worceſter: though ſome
other particular places and Caſtles in
ſeuerall parts of the kingdome ſtood
firmly to him. And chiefly Lincolne
which was our Orleans, where a lady,

nos

not inferiour to the french sheepardeſs in Courage, as she was farr aboue her in birth and quality, defended the Caſtle of Lincolne the ſpace of a whole yeare againſt Gilbert de Gant, a prime Commander of the french forces, though he had poſſeſſd himſelfe of the Towne, and preſſd the Caſtle with a vigorous ſiege. The kings honour, Beſydes his intereſt was Conceiu'd to be not a little Concern'd in the relieſe of ſo much fidelity, eſpecially of ſo rare and vnuſuall example in the weaker ſexe. The Lord Cantilupe therfore with other Nobles of the Royall party, accompany'd likewiſe by the legate of the ſee Apoſtolique, with what power they could make, marchd forth vpon this deſigne. Being arriu'd within 8. miles of Lincolne, they all Confeſſd and receiud the holy Euchariſt, with a plenary Indulgence which the Legate granted them, and ſollemnly declard the

aduerſe faction ſeparated from the Communion of the holy Catholique Church.

Thus armd and encouragd from heauen they fall on with ſuch irreſiſtible violence, that though the defendants exceeded the aſſaillants farr in number, beſydes the aduantage of theyr walls and trenches, the Towne was ſoon gaind with a totall defeat of the Enemy. THOMAS Earle of Perche, a perſon of higheſt nobility and Command in the Barons army, allyd to both the Crownes of England and France, being with many others ſlaine vpon the place, beſydes 14. Earles and Barons, and 400. knights with theyr ſeruants, horſe and foot, taken preſoners. This victory cutt the ſinewes of the Barons confederacy, and blew off all forraigne ſtormes from our English Coaſt: the french Prince thinking fitt at laſt to look back vpon a ſafe retreat,

and

and to quitt anothers right not to loſe his owne. In fine our young king was ſo ſettled heerby in his throne, that from this day no rebellion durſt preſume vpon the minority of his yeares, nor attempt his Fortune. And for the ſpace of 34. yeares as long as William Lord Cantilupe, S. THOMAS his father liu'd, no man had the power or Courage to make head againſt him.

Theſe happy tidings well-comd S. THOMAS into the world, or rather he brought them with him: theſe Laurells of victory crownd the Cradle of our holy Infant; or rather he was giuen from heauen as a Crowne of his fathers loyalty and as a pledge of the diuine protection ouer the little king, who though a child was better read then moſt men in that maxime of wiſdome, that crownes and kingdomes are diſpoſd and ſwayd by the hand of God. Prou. 8 15. Andtherfore ſeeing himſelfe at the

first stepp into his throne, so strongly oppos'd or rather thrust out by the violence of a forraigne Aduersary, and faction of his natiue people, Could think of no other refuge but God. And as an Authour of credit writing of those times, recounts, he betook himselfe to little Iesus in his Virgin Mothers lapp, and with as innocent as sweet a confidence, presents his Petition in these words: „Rogo te puerum Regem, „ vt me Regem puerum de cætero regas „ & defendas. „I beseech thee who art a king and child, gouerne and defend me henceforth who am a king and Child. That this petition was not in vayne, is sufficiently manifest by the euent and strange ouerthrow of such powerfull designes, which could be onely contrould by the hand of God. Neyther did the diuine mercy make a stopp heer, but gaue a further assurance of his holy protection by the happy birth of S.

Henr. Knigbten de euentib. Angliæ.

THOMAS

THOMAS Cantilupe, who was not onely a preſage of better times, but in a particular manner deſignd for a maine ſupport and ſtrength both to king and kingdome in the higheſt ſeat of gouerment, and to be a mirrour of iuſtice in both Tribunalls of church and ſtate.

II. CHAPTER.

Of the Parents and deſcent of S. THOMAS.

NObility, hough in the moſt ciuilizd Nations it hath euer had a ſpeciall prerogatiue in the generall conceyt of men, yett with this abatement and reſtriction, that the wiſer ſort neuer lookd vpon it otherwiſe then an extrinſecall and borrowd light, shining more by the reflexion of others deſerts, then any worth in it ſelfe. Which well intetprets that ancient cuſtome of the

Romane Nobility, who wore the figure of a Moone vpon theyr shoe, as a distinctiue mark of theyr rank and quality. Neyther had that golden Grashopper any other meaning, which the Gentlemen of Athens wore vpon theyr garments as a badg of honour, but to admonish them that Nobility though it seemd a specious and glittering thing, yett was but a meer ayry and idle fancy, if, like the silly grashopper, they contented themselues to sing and chant theyr Ancestres renowne and greatnes, and would not take the paynes to lay vpp store, and make themselues a stock of true worth and honour by theyr owne industrious and noble actions. Vertue like the sunn shines with its owne light, and needs no supply from any other: it liues not with the breath of others fame, nor rakes vpp honour out of dead mens ashes.

It may seem therfore a very vnne-

cessary

ceſſary if not prepoſterous diligence, to be inquiſitiue of the pedigrees of Saints, whoſe purity and holynes of life hath raiſd them aboue all the hight of flesh and blood, and by a ſtrange adoption made them brothers and ſiſters and mothers of God himſelfe. Neuerthe leſs if the wiſdome of God allowes of a mutuall reference and Communication between the Parent and the child, ſo as the shame and honour of the one reflects vpon the other: if the eternall Prouidence hath a ſpeciall and Myſterious deſigne, euen in that lineall ſucceſſion of nature, as it appeares by the ſtile of holy ſcripture, and remarkably in the Genealogy of the Word Incarnate, where the fingar of God poynts out all particulars with ſuch exactnes, name by name both good and bad: Inſine, if the excellency of vertue doth not ſeldome more appeare by a parallel of former times, eyther in ſi-

militude and imitation of worthy actions or a generous renouncing and deteſtation of the contrary; it cannot but conduce to the better knowledg and eſteem of Saints, to be informd of what ſtock and cõdition they are. If noble and of high extraction, like a diamond bred in a mine of gold, worthy to be obſerued, that by theyr owne vertue they ſurpaſs the glory of theyr birth and Anceſtres, and not by idolizing and adoring, but treading vpon worldly greatnes, they make it an aſcent to raiſe themſelues from earth to heauen. If of a meane and low degree, like an orientall pearle in a courſe and rugged shell, the workmanship of diuine grace is the more to be admir'd that can raiſe children of Abraham from ſtones, and frame ſuch pretious raritys of groſs materialls: As the happynes and glory of the Saints themſelues is likewiſe more remarkable, being they owe nothing

of

of theyr great nes to earth, but receiue all from heauen. In a word it cannot be deny'd but that nobility and renowne of Anceſtres (as an impartiall wittnes well expreſſd it) is a viſible light which makes the actions of poſterity more Conſpicuous, be they good or bad. *Marlus in Saluſt.*

Hauing vpon this occaſion digreſſd thus farr, giue me leaue to add one word more, and let our nobility know that this buſynes of deſcent, be it neuer ſo noble, is a meer ayry thing unles it be ſupported and illuſtrated with uertue and piety. When it is thus mated it both giues and receiues great aduantages, and the one ſets off the other extreamly. True it is that euery-wher, euen alone, it ought to haue its due reſpect, and none that I know denys it beſydes the Quaker: but when any bragg of it they boaſt of what's not theyr owne, and shew therby rather theyr owne emptynes then its worth, and them-

themselues to haue more of the man then Christian. For Christian Nobility derives not its pedegree from flesh and blood but grace and sanctity, according to the saying of S. Ambrose, the „ linage of a just man is vertue and per- „ fection; for by it soules are ennobled „ and dignify'd, as familyes are by antiquity of blood; nor onely ennobled, but deify'd to a participation of the diuine nature. This is true nobility indeed, and worth standing on, and adds great lustre to the other, as the mixture of a nobler mettall doth to another of an inferiour allay: yett still we must so commend this, as to leaue the other in its due reuerence and esteem.

To come now to our B. S. THOMAS; his father was William Lord CANTILVPE, a person for his worth and greartnes often mentioned in the English History and Records of Heralds. The father of this Lord was also another

another william, who ioyntly with his Sonn ſtood euer firme in the Barons Warrs to both the Kings, whoſe fauovr in employments of higheſt truſt and honour they well deſerued. Though, as a knowne Hiſtorian of thoſe times affirmes, theyr family receiud not ſo iuſt a meaſure as theyr meritt requird. Yert the father of our Saint bore no leſs a charge in court then that of great Maſter or Lord ſteward of the kings houſe. Which, as in other kingdoms, ſo in this of England, was euer eſteemd of chief fauour and dignity, being the eye and hand of the king, not onely at a diſtance and in abſence, but commanding all in his very preſence, and in a manner ſeated vpon the ſame throne. Neyther was this honour or whatſoeuer elſe they receiud from theyr ſoueraigns aboue the rank of theyr birth and quality. *Mat. Paris*

The Cantilupes or Cantelowes (vulgarly

garly so calld from the originall Champ de Loup, or Campus Lupi) were a noble family of speciall note and eminency among those braue Aduenturers who followd the Norman conquerour in his enterprize of our English Monarchy, and purchasd him that crowne with the hazard of theyr liues and fortunes. And as they brought with them a fayre inheritance of estate and honour, so still continud theyr course with successiue increase, as great riuers the further they goe, the more they dilate themselues with the reception of other streames. The Heyres generall of the Strong-bowes and Marshalls, Earles of Pembroke, of the Fitz Walters Earles of Hereford, of the Breoses or Breuses Lords of Abergauenny left theyr estates and greatnes by right of marriage vnto the Cantelupes. Such being the Paternall line of S. THOMAS, and his father a person of so high command and credit, the

the king vpon an exigence being to make a voyage into france, could not think of a more powerfull and faythfull hand, beyond all exception and enuy, to intruſt with his crowne and kingdome then VVilliam Cantelupe: it was an equall and happy match between this Lord and the Lady Milleſcenta counteſs of Eureux and Gloceſter, Mother of our Saint.

She was daughter of Hugh lord Gournay and the Lady Iuliana ſiſter to Reginald Earle of Dammartin and Boulogne. The Gournay's were of the prime nobility of Normandy, neerly allyd to the ſoueraigne Dukes of that country; and as neer to our glorious and bleſſed King Edward the Confeſſour. The counts of Dammartin were of an illuſtrious family in france, matchd with the greateſt Princes of Europe. And this Reginald vncle to the Lady Milleſcent in right of his wife Ida,

Ida, grandchild to Stephen king of England became Earle of Boulogne, which title he trālferrd againe with his daughter Matilde marry'd vnto Philipp Earle of Clermont, onely brother to Lewis the 8. king of france, and vncle to S. Lewis. This the allyance and desent of that noble Lady: She was first marry'd to Almerick Montfort Earle of Eureux in Normandy, as also of Gloceſter in right of his mother Mabelle, eldest daughter, & heyre to william Earle of Gloceſter, Grandchild to Henry the first king of England. This Almerick being head of that illustrious family of the Mōtforts descended from Robert surnam'd the Pious, king of france: and dying without issue, was the last of that race in Normandy; leauing his noble and vertuous Consort the Lady Milleſcente to be bleſſd with a happyer and more fruitfull marriage, especially in this her sonn, who alone illustrated that renownd family

family with more honour, then all the greatnes and titles of theyr famous Anceſtres.

III. CHAPTER

Of his Chidhood and domeſtique Education.

TO looke into the infancy or Childhood of Saints may ſeeme as little pertinent to theyr meritt, as to the glory of God: that part of the life of man being Commonly held for à meer Prologue or dumb show before a tragedy of miſeryes; a dreame or ſlumber before the ſoule awake to the light of reaſon; a ſtate of Neutrality betwixt man and beaſt, as vncapable of prayſe as blame, and onely happy in this, that it is vnſenſible of all vnhappynes. Yett experience and reaſon teaches vs

that this twylight of life is not ſo dark, but that we may read ſundry characters, though written in a ſmall letter, by the hand of God: This mute part of the age of man is not ſo ſpeechleſs, but that it fore-tells vs much of what will follow. In fine euen childhood it ſelf hath not ſo little of the man, but that it is capable of deep impreſſions both of grace and reaſon: as the louely and ſweet variety of colours in many flowers receiue theyr firſt tincture in the very root; and the value of Pearles depends much vpon the firſt dropps of dewe which falls into the shell when thy are newly engendred. That the diuine Prouidence hath a ſpeciall eye vpon the infancy of man is an vndenyable truth both in humane and diuine hiſtory: neyther doth this onely conſiſt in certaine prodigyes and demonſtrations of a power aboue the reach of nature, but alſo, and that moſt

moſt vſually, in a particular fauour and protection of the diuine hand by connaturall meanes of Education and other circumſtances, to withdraw from euill and lead to vertue.

The whole ſequele of our S. THOMAS his life clearly ſhewes how highly he was priuiledg'd with both theſe bleſſings from heauen. A nature he had elevated aboue the Common ſtrayn; a minde full of generous heat and vigour, euer tending to a higher ſphere, like a fire without ſmoke or mixture of groſſer elements: which mett with ſoe noble a temperature of body, that though of a proſperous and liuely habitude, he neuer knew in his whole life what any thing meant which was not agreeable with the purity of Angells. He, the firſt fruit of that happy marriage, was borne at a Mannour of his fathers in Lincolnshyre. Hameldone by name,

where he alsoe receiud the Sacrament of Baptisme, regenerated therby to the pretious adoption of the Children of God. In memory wherof Edmund Earle of Cornwall, sonn to Richard once king of the Romans, and a great admirer of out saints perfections, built there an Oratory to the honour of God and his; in the which Oratory our Lord is sayd te haue wrought frequent Miracles by the intercession of the same saint. Besydes him his Parents were blessd with a numerous offspring of 3. Sonns and 3. daughters, which like so many young Olues enuironnd theyr table to theyr great Ioy; and the latter were all bestowd in an honorable wed-lock.

To cultiuate duely these hopefull endowments both of nature and grace by a Good education was the care and endeauour of his pious Parents: who as in his infancy they had pro-

uided

ided him of a vertuous Nurſe (the Proceſſ of his Canonization calls her deuout, noble, and holy, inſomuch that euen togeather with his milk he ſuckd in Sanctity) ſo in his childhood they were no leſſ wanting to furnish him with fitt Maſters for his inſtruction in theſe firſt rudiments; and this was to be done vnder theyr owne eyes, that they might be wittneſses of all. Thy knew right well how important the firſt impreſsions are in Children, and conſequently how choyſe they ought te be, ſince that tincture is retaynd a long time, and giues ordinarily a rellish to theyr proceedings. His Parents were ſo chary in this poynt, and ſollicitous to haue the bleſsing of heauen ſecond theyr induſtry, that we may ſay they imitated dayly the anciente Illyrians, who, when they gatherd theyr ſweet Flower-de-luces lifted them vpp as an offering to hea-

uen from whence they had receiud them: ſo theſe noble Perſonages looking vpon this theyr firſt fruit as a guift of God, and acknowledging it to be more his then theyrs, endeauour'd with all gratitude to make him a fitt preſent for the diuine hand, and to raiſe him from earth to heauen by carefull and vertuous breeding.

Theyr vſuall habitation was at court by reaſon of the charge which the father of our ſaint bore, and the obligation he had of perſonall attendance for the dayly ſeruice of the king. The reputation of Courts hath euer bin as of a place where vertue is laugh'd out of countenance, and denyd admittance, as too Coursly cladd for ſuch fine company. Infamy is no where more in credit, nor vice ſo Canoniz'd: it is a Schoole of Aegyptian Hieroglyphicks where beaſts and Monſters are ſuppoſd to ſignify heroique vertues. What

care

eare therfore and vigilancy were theſe pious and noble Parents to vſe in preſeruing this ſweet flower from blaſting vnder ſo malignant a climate? What caution and preuention to bannish all folly and vanity from the ſight of thoſe innocent eyes? to ſtopp his eares from the leaſt whiſper of charming plaſures? What a perpetuall watch and ward, not to lett a word fall, not the leaſt action or geſture appeare before this little one which might leaue any noxious impreſſion in his tender ſoule? Though to ſay the truth, and to guie thoſe happy times theyr due (which is alſo to be obſerud as a ſpeciall prouidence of God towards the aduancement of our Saint in all perfection) the ſtile of that Court was farr different from the vſuall Courſe of others, and might well be tearmd a Sanctuary of Piety and ſchoole of vertue.

Such an influence hath the example of Princes ouer the harts of men, drawing them whither they list with a kind of magnetique force eyther to good or euill. We had then a king who thought it no vnderualuing of Majesty to visitt spittles and Almes houses, to serue and feed the poore with his owne hands, to embrace and kiss lepres. Insteed of reuells and masques; his chief pleasure was in his Chappell, where he heard euery day three Masses with sollemne Musique, and neuer omitted to be present at the rest, as long as there was a Priest at the Aultar; where he euer vsd this Ceremony, in honour to the king of heauen, to support the Priests arme whilst he eleuated the Sacred Host; then with reuerence kissd his hand. Insomuch as his neer kinsman and brother in Law S. Lewis, then king of France, obseruing that out of his deuotion

motion to the holy Sacrifice of Maſſ, he left no Conſiderable time for Sermons, aduiſd him to allow ſome part of his pious Exerciſes to the word of God: to which he anſwerd, that for his part he had rather ſee his friend then heare him ſpoken of. Our Queen, as long as this king her husband liud, agreed with him as well in piety as in Coniugall loue: and as ſoon as his death left her free to her liberty, she retyrd to a Cloyſter of Conſecrated Virgins, where the world might ſee her hart had euer bin.

The Conſort of our Prince; Sonn of Henry the 3. now king, and after ſucceſſour by the name of Edward the 1. was a daughter of Spayne, who was ſo little read in the Platonique of our dayes, that she knew not how to loue any thing but Chriſt and her husband; whome she followd through all hazards and terrours to the holy land:

land: where the Prince being treacherously stabbd by a Saracen with a poyson'd knife, when no skill of Surgery could preuaile, the inuincible loue of this lady vndertook the cure, and gaue her the courage to suck out the poyson and putrifaction of the wound with her owne mouth, to make it good that loue is as strong as death.

Cant. 8 6. The piety of the whole court was answerable to theyr Souveraign's example: which appeares euidently in that so many of the prime nobility deuoted theyr liues and fortunes to the seruice of the holy land, and the greatest ladyes ended theyr dayes in holy monasteryes.

Neuertheless though that court then was such a Paradise, the pious and prudent Parents of our saint knew well that serpents might lurk euen there: Vipers creep into gardens of balsome; poysons and antidotes often grow

in

in the same bed. They were not strangers to the infirmity of humane nature especially in youth, which like a distemperd Stomack longs for that which is most hurtfull, and in such variety of obiects, as at a full table, seldome or neuer feeds without a surfett. They resolud therfore to place this pretious treasure, which god had giuen them in a safe retreat; as nature or rather the Authour of nature teaches the little Pearles, when they are soft and tender in the shell, to retyre under shady & hollow rocks, being otherwise not only expos'd to violence of waues and weather, but alsoe subiect to change colour and be truly sun-burnt if they float in the open sea. They follow'd therfore the aduise of the holy Ghost giuen to all Parents, if they loue the safety of theyr children, to put them under the shade and protection of wisdome,,,Statuet filios suos sub tegmine illius,,

„ illius„ ; with a promiſe not only of ſecurity but alſo of glory: „ Protegetur ſub tegmine illius a feruore, et in gloria eius requieſcet. „ This holy and prudent reſolution of theyrs, was it ſeems much furtherd by a neer kinſmā & frind Walter Cantilupe Bishop of worceſter, a perſon of mind and courage equall to his birth, and of ſuch zeale that to aduance the heroicall deſigne of Chriſtian Princes in the holy land, he went himſelfe thither accompany'd with one of the greateſt men of that age for piety and valour William Longueſpee Earle of Saliſbury, whoſe happy death in that quarrell was ſollemnizd with a triumph in heauen, as it was reueal'd at that uery inſtant to his Mother in England who then led a Religious life in a Monaſtery of her owne founding.

Ibid. 27.

The ſayd noble Prelate Walter Cantilupe being in familiar conuerſation with

with William Lord Cantelupe father of S. THOMAS, and the child being preſent, the Bishop askd him what courſe of life he would chuſe, what pleasd him beſt? The child freely anſwerd him, that he would be a Souldier: Well ſayd, ſweet hart, quoth the Bishop, thou shalt be a ſouldier to ſerue the higheſt of Kings, and figh vnder the colours of his glorious Martyr S. THOMAS. Theſe words prou'd not onely propheticall by the euent but alſo had ſuch efficacy, that the Parents, as in obedience to a diuine decree, directed the whole education of the child to pietty and learning. And the Child himſelfe, as if he had learn'd a new leſſon from heauen, thought no more of thoſe glorious fancyes, to which his owne generous nature carry'd him, and the examples of his illuſtrious progenitours incited him; but with the ſame courage betook himſelfe wholly to his book, and

with

with the little Salomon preferrd it before thrones and kingdomes. This resolution was truly to be admird in the child and no less in his parents, considering not onely the vehement inclination of men to liue after death in theyr image by posterity, but much more the hyghr of theyr fortune, with so rich a stock of antiquity and honour, preseruid and amplifyd for soe many descents: wheras if he took a course of retyremēt from a worldly life and not compatible with succession, as his education seemd to dispose him, all must dye with him and lye buryed in the same graue.

None of these respects could euer perswade the Parents of our Saint to let him runn the common race of the world in liberty, in plenty, in wantonnes, in excess of vanity and pleasure, without restraint of any thing that flatters the sensuall appetite, foments self loue, and reiects all command of reason.

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Theſe generally being eſteemd in the deprau'd iudgmẽt of men as propper attributes of greatnes, and on the contrary diſcipline, learning, and piety laughd at as a debaſement of noble ſpiritts and meer preciſianiſme. But theſe pious & prudent Parents weigh'd things in another ballance; they were fully ſatisfy'd of this truth, that nothing ſuites better with honour then uertue, and that nobility cannot liue in a more immortall Monument upon earth thẽ in the shrine of ſanctity. They knew that the nobler the mind, the more need of cultiuating, otherwiſe, like a rich ſoyle, more ſubiect to grow wild and degenerate. They were not ſo ſollicitous to propagate as to illuſtrate theyr family; the happineſs wherof they plac'd not in long continuance but a good concluſion. And ſince familyes are mortall, and haue theyr tearme of life, as well as each particular man, they cannot come

to

to a better end then to dye in the bed of honour with integrity of fame and vertue.

IV. CHAPTER.

His first Studyes in Oxford.

OUr little S. THOMAS hauing now receiud the first tincture & elements of learning at home, both the autority of his Parents and his owne propension ledd him to a place of higher improuement, the vniuersity of Oxford: which was at that time in the primitiue vigour, and esteemd by all as great a schoole of uertue as learning, and therfore the common Nursery of our chiefe nobility of Engeland: a thing continu'd euen to our dayes, though with different success, as but too true experience teaches

us

vs. It was hard to ſay whether Oxford in that age (though it euer bore the pree-minence of antiquity) or Paris had the greater repute and fame of learning. Yet this noble ſtrife bred nothing of that malignity to which the emulous nature of man is but too prone: yea rather maintaynd a friendly Commerce, and, as it were, free trade beweene theſe two great Marts of wiſdome and ſanctity. And as thoſe times were fertill of great perſons in all perfections, neyther of theſe two renownd Academyes did ingroſs any aduantage to themſelues, nor enuye the others benefitt; but mutually imparted to each other what was rare and eminent.

The two glorious lights of the Catholique Church S. Dominick, and S. Frācis his Orders illuſtrated the world at that time with theyr primitiue ſplēdour, and reuiu'd Chriſtianity with new vigour of learning and piety. S. THOMAS of Aquine

ne, S. Bonauenture, & Doctour of Doctours Alexander of Hales borne in Gloceſterſhyre, maſter of both theſe Saints, with many others of the foreſayd holy Inſtitutes, were the Oracles of that age; and particularly enrich'd and cultiuated the French and English Vniuerſities with theyr admirable doctrine. Among the reſt that famous & learned Prelate Robert Kilwarby was highly eminent; who bred and borne in England, was one of the firſt of that nation who Conſecrated him ſelfe to God in the holy habit of S. Dominick.

But his great abilityes and learning gaue him not leaue to enioy the ſweet retyrement of a Religious life. He was firſt calld by the Sea Apoſtolique to the Primacy of England; in which charge he gaue ſuch teſtimonyes of his incomparable worth, that, Nicolas the 3. who then ſate in S. PETERS Chayre, a great admirer of learning, and vertue

(which

(which he onely regarded in all preferments) to haue his neerer assistance in the generall gouerment of the whole Church, thought fitt to create him Cardinall and Bishop of Porto neer Rome, which is the second dignity among those Princes of the Church. The holy Prelat hauing receiud this new addition of honour was so farr from that Common disease and dropsy of Soules, who the more they haue of greatnes, the more they thirst; that the first thing he did was to disburden himselfe of his Metropolitan charge of Canterbury, not without resentment and repugnance of the king and all the nobility of England, who extremely affected and reuerenced him for his great learning and holynes of life. He left behind him a perpetuall Monument of his piety and loue to his Order, which is yett ex ant, though applyd to a different vse, Commonly knowne by the name of Black-

Fryars in London. This place when he was ArchBishop of Canterbury he purchasd, and built both Church and Conuent for his Religious, whome he transferrd thither from a less Conuenient Residence in the suburbs. The modesty and humble Carriage of this great Prelat was no less admird in the Court of Rome then his eminent parts and excelling knowledg. He would not chãge his poore Religious habitt for the purple of Princes, and was the first Cardinall that retaynd his habitt in that dignity; as euer synce his example was followd by those who were promoted to that degree of honour from Religious Orders of Monastique discipline. He neuer appeard in publick but on foot, and neuer had other trayne but two of his owne Religious to accompany him, and two other attendants in the nature of seruants. In fine though he was admird and honourd as the Oracle of those times, and mouth

of

of the See Apoſtolique, as appeard in that famous treaty and letters written by him in the Popes name to the king of Tartary about the Conuerſion of that nation to the Chriſtian fayth; yett nothing could euer lift him the leaſt thought aboue himſelfe out of the profound humility and pouerty of a Religious man.

It was a ſpeciall prouidence of God that this great perſon was choſen to be the Spiritual guide and Gouernour of our holy Saint from his tender yeares, which we may eſteem a mutuall happynes and honour to them both: being the wiſe child is the fathers ioy, as the fathers worth is the Childrens glory. The learned and wiſe Prelat ſeeing how pure and generous a ſoule he had to mannage, omitted no care and induſtry to ſett him forward to the higheſt perfection. Wherin finding his Angelicall pupill ſo ready and pliable, and euen to

out-runn his wishes, he conceiud such vnspeakable ioy and comfort, that all the dayes of his life he could neuer name him with out excessiue admiration and praise. He neuer mett with stone or bramble in that soule to choak or hinder the full fruit of the heauenly seed; he neuer found weed in that bed of Lillyes; he neuer saw spott in that virgin stole which he had receiud in baptisme: Noe flashes of leuity, frowardnes, or vnconstant giddynes so incident to that age. All his soule in fine like that chrystall sea of the Apocalipse, without waue or wind, not disturbd with the least blast of disorderd passions; yett still in motion, abhorring nothing more then that canker and bayne of vertue, sloath and idlenes.

Apoc. 4. 6.

He neuer omitted to be dayly present at the holy Sacrifice of Mass with all reuerence and attention, which he took for a common duty of all pious Christians:

ons: and therfore would oblige himselfe to a greater task, reciting dayly, as young as he was, the Canonicall houres or Priests Office, which in him was a remarkable act of piety, and not onely a presage of his future intentions, but also a token not improbable, that euen then as much as lay in him he deuoted himselfe to a Clergy life: having otherwise no tye at all eyther of Benefice or Orders; his yeares being vncapable of the one, and the discipline of those better times not allowing Ecclesiasticall fruits and titles to any other but such as for ability and age could worthily performe the functions. In this manner did our B. Saint pass his first course of litterature, with such success and profitt in the Latine tongue, that it gaue him new appetite and courage to apply himselfe to the study of higher sciences. As they who discouer the first veynes of a rich myne work on with more alacrity

to attaine the mayne treasure. Wherfore though at that time Oxford florish'd with all aduantage of learning both for knowledg and discipline, and could furnish other nations with choyse masters in all sciences: yett considerable motiues drew S. THOMAS out of his natiue contry into France, and induced him to chuse Paris for his schoole of Philosophy.

V. CHAPTER.

S. Thomas his Study of Philosophy.

THat Antiquity plac'd the Temples of theyr goddess of learning and wisdome in forts and Castles, seated vpon a higher ground, and at a cõpetent distance from the common habitation of theyr Townes and cittyes, did not onely signify, that wisdome and knowledg is the chiefe

chiefe protection and ſafeguard of men, and a thing highly eleuate a boue the vulgar reach; but alſo that the proper ſeat of learned Exerciſes is to be at a conuenient diſtance from the throng and tumult of the world: this being no leſs an enemy to ſpeculatiue and ſtudious mindes then ſmoak and duſt to the eye, and a confusd and iarring noyſe to a delicate and harmonious eare. This conſiderd, the moſt populous Citty of Europe, and the greateſt court, might ſeem very impropper for the improuement of S. THOMAS in his ſtudyes: eſpecially for his particular, hauing more occaſion of diſtraction then any other by reaſon of his neer relation and allyance with the greateſt Princes of that Court, namely Reginald Count of Dammartin and Boulogne, great vncle to our Saint, and Matilde Counteſſe of Clermont daughter of the foreſayd Reginald, marry'd to Philipp onely brother

brother to Lewis the 8. and vncle to S Lewis who raignd at that present time. These circumstances might well haue putt a youthfull Spiritt vpon other thoughts then serious and paynfull studys, and forcd him euen against his will to spend the greatest part of his time in receiuing and paying courtly visitts. But the generous resolution of the Saint, and the great light which he receiu'd from heauen to make a true estimate of things, gaue him strength and vigour to prosecute his course without diuersion.

And such were those happy times, that he found rather helpe then preiudice in court, where the king a Saint taught the world this truth, that the disorder of courts is not the fault of the place but men, and that vertue is euer at hand where it finds admittance. Neyther did the court and Army, the two propper spheres of this great

Prince

Prince and Soldier of Chriſt, onely partake of his holy influences; he was as great a Patron of learning as Armes; and as piety and diſcipline is the chiefe ſupport and aduancement of both, his powerfull example and induſtry, and the concourſe of ſo many great perſons renownd for learning and Sanctity, inuited thither by the fame of that happy raigne, gaue ſuch life and vigour to the vniuerſity of Paris, that it neuer flouriſhd more then in thoſe holy times. The famous Colledg of Sorbone, ſo eſteemd euen till this day, that it is a ſpeciall mark of honour to be a member therof, was then firſt founded, and owes the glory of ſo proſperous a continuance to that happy beginning which made them heyres not onely of the name and patrimony, butt alſo of the eminent learning of theyr worthy Founder Robert de Sorbona. The perſons alſo who then eyther

ther taught or ſtudy'd in that vniuerſity are a ſufficient teſtimony of the flourishing ſtate of theſe times which bred them whome the Schooles euer ſince haue reuerenced and admird as chiefe Maſters and mirrours of humane and diuine ſciences, and obſerve continually theyr method and forme of teaching, as the ready and onely way to attaine ſolid and perfect knowledg.

That S. THOMAS made the beſt vſe of theſe aduantages appears euidently by the effect, and that publick teſtimony of his ſingular ability and learning, when hauing finishd that courſe of ſtudyes he proceeded Maſter of Arts, which honour in thoſe impartiall times was not tō be bought with fauour, nor vpon any other account then deſert. Neyther did he ſatisfy himſelfe with that ſpecious ornament of his youth, as commonly perſons of his ranke and quality are wont

wont to doe, and then apply the reſt of theyr life to the deſignments of ambition and pleaſure. As after his returne into England he changd not his mind with the place, but ſtill continu'd, like a faythfull louer, his conſtant affection to wiſdome, whoſe amiable beauty had ſo poſſeſſt his hart, that it wip'd away all other impreſſions. And that he might enioy his happynes without diſturbance he retyrd from court and the reſtles noyſe of the world to his knowne repoſe and firſt nurſery of his youth, the vniuerſity of Oxford.

But before he leaue Paris and we conclude this Chapter, it will not be impertinent to our purpoſe to shew what a lilly he was at that time amidſt thoſe thornes of Philoſophy, able enough to choake all ſpiritt and ſentiments of piety and deuotion, if great care be not taken; that is, how pure and nice a conſcience he keept, how ſensi-

ſensible of the leaſt blemmish of imperfection; and this will appeare by an example which ſtands on record, and happend in this interim. While he ſtudy'd his Philoſophy at Paris, the window of his cloſett was a little at fault, and to ſett it right without trouble or the help of a workman, he ſerud himſelfe of a ſtick or propp of a vine out of the next vineyard. The matter, God wott, ſo very inconſiderable, to an ordinary conſcience would not haue created any ſcruple at all; yett he, though otherwiſe not ſcrupulous, in his tendernes, apprehended the tranſgreſſion ſo deeply, that euen then for its expiation he enioynd him ſelfe a 7. yeares pennance, and each of them with great remorſe confeſſd the ſame. From whence we may gather how Angelically pure that bleſſed ſoule was which checkd ſo reſſentiuely at ſo minute a thing, and how farr it was from

from harbouring any great offenſe which deemd the leaſt to be ſo heynous. A tender conſcience is like a tender eye, which the leaſt moat diſturbs and annoyes, making it water to waſh of the ſtayne, and expreſs regrett that euer it came there.

VI. CHAPTER

His ſtudy of the Canon-law at Oxford.

THe reſolution which S. THOMAS took after he had ended his Philoſophy with ſuch ſucceſs and applauſe, ſufficiently declares, that his intention was not to make vſe of thoſe ſtudyes as an additionall ornament of his other eminent parts and quality, that as his birth and fortune raiſd him aboue the vulgar ſort, ſo he might alſo excell them in perfection of mind and knowledg.

knowledg. Which could not but be esteemd a motiue worthy of a generous Spiritt, in setting so true a value vpon the better part of man, and not suffering the flower and vigour of his age to vannish and wither away without fruit. In prosecution of such happy beginnings, to carry all on before him, and perfect him selfe in each kind and for all Callings, he resolud for his next task to apply his thoughts to the Ciuill law: which, though a hard and knotty knowledg, yett he hopd to draw some honey out of these flints for his improuement. He took it as the Israelites did the spoyles of the Ægyptians, to apply it to the seruice of the true God: and hearing that there was a famous Professour at Orleans who read that lecture with much applause, he betook himself thither and frequented his Schoole with such esteem of progress, that he farr outstript his fellow students being

being iudgd not onely fitt but fitteſt to ſupply the chayr in his Maſters abſence. This knowledg enabled him much as to the mannagement of ſecular buſynes, which though it were not the thing he aymd at, yett did good ſeruice therby, and eſpecially in the diſcharge of his double Chancelour-ſhip.

Having poſſeſſd himſelfe of this ſtudy he vndertook another of ſome affinity but more ſacred, with the former, and that was the Canon-law. This ſuited more with his inclination and intentions, beſydes the ſpeciall prouidence of God which ledd this Saint by the hand from his firſt infancy, and guided him ſtepp by ſtepp to that hight of greatnes to which he had deſignd him both in Spirituall and temporall gouerment; for it ſeems euident that our Saint had euen then deuoted himſelfe entyrely to the ſeruice of the Church and a Clergy life; other

wiſe what pretenſion could a perſon of his condition haue to apply himſelfe to that ſad and laborious ſtudy of Canon-law, as voyd of pleaſure as profitt, or any oth r amb tious intereſt, for his particular, being nature and fortune had rayſd him to ſuch a pitch, that he had little need of skill and induſtry to aduance him further. The motiue then of lodging his thoughts vpon this ſerious and learned ſtudy was to enable himſelfe for that holy function to which God had calld him from hi very Childhood. He knew that a Clergy life ought to be a shining light not onely in it ſelfe, but to illuſtrate others as well by doctrine as example. He was aſſurd that ignorance in ſuch a ſtate was blindnes in the eye, deaffnes in the eare, a palſey in the limms, and a whole priuation of life and vigour through all the body. That it was to play the Pilot without Card or Compass:

pass: to Command in warr without practiſe of armes or Diſcipline; to undertake the cure of others without knowledg eyiher of the euills or remedyes. Neyther was the circumſtance of time unſeaſonable to undertake that Study in the prime and vigour of his Yeares, when he had improu'd himſelfe in the perfect knowledg of Philoſophy, which quickens the mind with a new life, teaches men to ſpeak and call things by theyr true names, giues them eyes to ſee what is inviſible, and makes the ſenſes owne, what they neuer knew, upon the word of reaſon.

Much about this time while he was delibirating to leaue Paris, a Generall Councell indicted at Lions in the ſame kingdome by Innocent the 4. was to take its beginning on the enſuing feaſt of S. John Baptiſt; it being ſummond not onely upon the ſcore of the holy

land, but also for redress of other Ecclesiticall abuses. The emulous Spiritt of our Saint, desyrous to benefitt himselfe in each degree, repayrd thither togeather with his younger brother Hugh; knowing well that such Assemblyes summon, as to a generall Muster what is valiant, so to this what is wise, learned, and in vertue eminent. He knew that a generall Councell is like a Constellation where many propitious lights Combine in one to the illuminating of the Christian world, as the great interpreters of Gods will; a, an Oracle giuing to know undoubtedly what we are to beliene and doe in the great practises of Christianity, and whither can one recurr with more aduantage and satisfaction then hither in doubtes of this nature? These two lesser lights euen then darted forth such conspicuous beames, that notice being taken of them they were both made

Cha-

Chaplans of the ſayd Pope; and the rather for that beſydes theyr owne Meritts, the preſence of theyr father, ſent thiter by the King of England, Contributed not a little to this dignity. The Councell ended, our B. Saint return'd full fraught with what he had heard and ſeen, and taking Paris in his way haſten'd ouer to his Mother Uniuerſity of Oxford, towards the accomplishment of his fore mentiond task of canon-law; deſigning when he had Maiſterd it to proceed forthwith to his diuinity. But we may ſay that in this he reckond without his hoſt, and while we propoſe, God diſpoſes much otherwiſe: for about 14. yeares interuen'd eer he could beginn the latter and in the interim he was to undergoe a double Chancelourſhip both of Uniuerſity and Realme; of both theſe we ſhall treat in the enſuing Chapters.

Coming to this famous Uniuerſity,

he mett to his great comfort, and a
great benefitt of spiritt, with his former
Ghostly father Dr. Robert Kilwarby
who as he had before not only known
him from his childhood, but also
layd in him the first foundations, of
spirituall life, so now resumd againe to
the same charge, he willingly lent hi
best endeavours to a further advance
The spirituall aduises of this good ma
were to our Saint as so many Oracles
and as such he receiud them; animated
therby to a serious progress in both
his vndertakings of learning and ver-
tue. For we are to aduert that it wa
his settled maxime to make these two
allwayes individuall companions, kee-
ping them in an equall ballance, so tha
both learning adorne piety and piet
learning, each giuing other a mutual
assistance; in so much that no applica
tion to studyes could diuert his mind
or lessen his feruour to devotion and

ver-

vertue. He knew what the Apoſtle ſayd to be moſt true, „ ſcientia inflat, 1. Cor. that knowledg is a ſwelling vapour, 5. 2. and puffs upp to danger of burſting if it be not keept downe by the waight of piety, and bounded with a profound humilty. Want of this wholſome caueat makes many great witts miſcarry while they will be more witty then wiſe, and learned then vertuous.

As for the effect and ſucceſs of theſe his preſent Studyes, by conſent of all both friends and foes, that is, enemyes of God and themſelves, (for on the ſaints part he ueuer had any, nor oppoſition at all, but in the behalfe of God and his right, which he was obligd to maintaine) by common conſent, I ſay he proceded Doctour of Canon-law; and ſo became incorporated into that noble and ancient Uniuerſity, as a principall and Conſpicuous member with a mutuall honour to them both:

from whome he was not to part, till by a speciall prouidence of God not onely, with common consent but vniuersall ioy both of King and Uniuersity he was made theyr head.

VII. CHAPTER.

He is made Chancellour of Oxford.

SOme space of time elapsd heer in preparing for this Graduation; some also affirme, that he presided for some time in that study: howeuer that interuening space gaue the learned Academy a sufficient knowledg of his singular worth and abilityes, letting them know what a treasure they had gott among them. In the meane time the Uniuersity is depriu'd of its head or Chancellour, and was to be furnish'd: nothing seemd wanting in our saint

ſaint towards a moſt ſatisfactory discharge theroff, eyther as to morall parts of learning, prudence, or what is alſo requiſite for the ſupport and countenancing of the ſame autority, ſplendour of byrth, and great allyance. Hauing thus caſt theyr eye upon him, by the ioynt vote and concurrence of that illuſtrious Body, the King is petitiond for his conſent, and all partyes concernd moſt readily yeald to the choyſe beſydes himſelfe, who neuer was ambitious of any preferrment.

What a Chancelour of an Uniuerſity is can hardly be defind, being his power and office wholy depends upon the nationall cuſtomes and propper inſtitution of the founders. Buh this is generaly receiud by all, that the Chancellour is truly head of the Uniuerſity, not onely in poynts of doctrine, but alſo in morall diſcipline and comportment both of Maſters and Students.

For England, as this office was euer of high esteem and honour, so euen in these later times, it is for the most part borne by persons great eyther by birth and dignity, or of eminent power and fauour in court: this being held necessary to support and protect that learned and united Body from all disturbance and disquiett. Which that valiant and great Prince King Edward the 3. took so to hart, that though hee seemd wholly employd in Armes and warrfare, yett vpon an abuse & affront offerd by the Citty to the Students of that Uniuisity, he Deuested the Major and Magistrates of theyr power they had before, and gaue the Chancellour of Oxford the onely view of the excise of bread, ale, and wine, and other Victualls, excluding the Major utterly from that office. This king though he was deeply engagd in warrs abroad with such victorious succes and con-

Stow. anno Regis 29. 1355.

quests

queſts as none before or after him perhaps had the like; yett was ſo preſent in the gouerment of his kingdome at home (eſpecially what concernd the nobler and moſt important part of the Common wealth) that is, the education of youth both Clergy and Laity in learning and vertue, that it might ſeem the finall mark he aymd at; and for all his ſucceſsfull proweſſe abroad, that he took it for the greateſt honor to be a feudatary to the ſupreme Dominion of wisdome, and in reall effect did profeſs that infallible and euerlaſting truth, per ,, me Reges regnant, by mee Kings rule and raigne, from mee they receiue all theyr power. *Prou.* 8. 15.

In this Chayre of autority was S. THOMAS Sett, and it was his ſingular integrity and vpright demeanour which purchasd him this great and generall eſteem. The truth is, there is no ſuch purchaſer of true worth and aſcent

aſcent to honour as vertue; and this is confeſsd both by friend and foe, euen the latter wher off deemes it praiſe worthy though he can not imitate it, but beholds it as the Owle doth the light with disdaigne. Of his demeanour in this office the Record teſtifyes thus: „In quo officio Cancellariæ, & „in omni ſtatu ſuo, quem ante & poſt „habuit, juſtè & ſanctè ſe geſſit, & vi„am veritatis quam prius inchoaverat „non dimiſit, ſed ſemper de bono in „melius profecit. In which Office of Chancellour as alſo in each other which he bore, he demeand himſelfe with ſuch vprightnes and integrity, that he neuer ſwaru'd from the path of truth which he once trodd, but went on allwayes aduancing from good to better. This aduance was made by exalting vertue and learning and depreſſing vice, and idlenes its nurſe; by an impartiall adminiſtration of juſtice to all,

giuing

giuing euery one theyr due, by maintayning Diſcipline in its vigour without ſlackning the raynes to a noxious liberty. And as his autority extended both to Maſters and Schollars, and euen to the Cittizens themſelues ſo farr as to impede any abuſe towards the former, ſo he carryd an equall hand ouer all, and fayld not therby to pleaſe all. How reſolute and actiue he was in this his proceeding is wittneſsd by a ſcuffle or Riott which happend at that time betwixt the Southern aud Northern Schollars vpon ſome quarrell of emulation: in which the diſorder grew ſo high that to part them he was faine to hazard hisowne perſon and to throw himſelfe in to the middle of the throng, out of which he came though with a whole ſkinn yett not with a whole Coat, his gowne being torne and he beaten: yett he Maiſterd the multitude, reduc'd them to order, and made them

them doe pennance for theyr insolency.

This of Chancellour was the First publick office which S. THOMAS bore; this that Candlestick of gold which first shewd that burning and shining light to the world; this that Hill, where that well built Citty by the hand of God himselfe first appeard and where there neuer was heard any other note but of ioy and Comfort. And happy would that University haue deemd it selfe, if it might still haue bin exhilarated with these sweet notes, enlightend with his knowledg, and refreshd with the sttreames of his wisdome; of which they drunk with much gust, and he no churle in Communicating them. But they like the fountaine of paradise were not to be confind to so narrow a current, fitt to water the surface of the whole kingdome; to which they were both sufficient, and the

the King at the lowd report, which ſounded euen to the Court, deſigned them. He thought that famous Uniuerſity to little a ſphere for ſo great abilityes, and that it was an injury to the whole Realme to confine ſuch a perſon to any particular place though neuer ſo honorable, and therfore reſolu'd to make the whole partake of this vniverſall benefitt.

VIII. CHAPTER.

He is made Lord high Chancellor of England.

KIng Henry the 3. a pious and gratious Prince, as you haue heard before, lou'd to employ and preferr the vertuous to great Offices, as knowing that weighty affayres were neuer better mannagd, and conſequently thriue better, then in the hands of ſuch. For beſydes

besydes the peculiar blessing and light which they receiue from Almighty God, vertue giues them both industry and application, and remoues many impediments which lye in the others way towards a due discharge of theyr trust. And therfore synce our holy saint carry'd in the opinion of all such a Commendatory of sanctity of life and integrity of conuersation, and withall his naturall abilityes corresponded to his supernaturall, compleating him in both; I wonder not at all that the good King cast his eyes vpon him, and entrusted him with the great office of Lord Chancellor. As to the Saint himselfe, as he neuer sought the employment, nay resisted what he could, so he came with a disinteress'd hart, disburdend of all respects but what he ought to God and his King: but seeing himselfe in the eyes of the court and kingdome, he thought it stood him vpon to be more

circum-

circumspect in his actions and behauiour; and therfore the Authour of his life sayes, „ Eo honore decoratus mo-„res actionesque arctiori virtutis præ-„scripto deuinxit; rayſd to that dignity he endeauourd to ſquare his actions and proceedings according to a ſtraighter line of perfection. He had learnd to be ſo farr Maſter of himſelfe, that no exaltation could rayſe him aboue himſelfe: ſo that his hart and eyes were the ſame, nor did he now walk „ in mira-„bilibus ſuper ſe, in the cloudes of wonders aboue himſelfe. He knew he was made the vice-gerent of diuine wiſdome as to this pittance of truſt, and therfore he ſayd as it taught him, „ arrogantiam, „ & ſuperbiam, & viam prauam & os „ belingue deteſtor, arrogancy, and pride, and wicked way, and a double tongu'd mouth I doe deteſt: and I wiſh all that beare the place would ſay the ſame; and eſpecially the laſt of a double

Pſal. 130.

Prou. 8. 13.

tongue, fitt onely for a double hart, destroying all syncerity and playne dealing. He ownd and practisd that which followes, „ Meum est Concilium & æquitas, mea est prudentia & „ fortitudo; Myne is Counsell and equity, prudence is myne, strength is mine: and how he behau'd himselfe in these particulars shall be shewd in the end of this Narratiue.

To giue now a small hynt at the nature of this office, it may be obserud that the word Cancellarius or Chancellor signifyes not onely now but many ages agoe, an employment or trust of highest concern and honour, next the King himselfe, most eminent for power and autority; and till Sr. Thomas More's time, when worse changes and innouations followd, the dignity of Chancellour was conferrd vpon single or not marry'd persons, though Laymen, as not to be vncapable

pable of Eccleſiaſticall Prelacy, eyther Arch-Biſhops or Biſhops, as the ordinary ſtile of England was. As to the etymology of this word, Caſſiodorus, that learned and graue perſon, deriues it from Cancelli, that is, the grated encloſure wherin the Chancellour ſate, ſeparated from the common throng, not to be diſturbd in his office, acceſſible onely to mens eyes; and therfore the ſame Authour calls theſe barrs or Cancells lightſome doores, open Cloyſters, gates with windowes. This was a friendly admonition or caueat giuen by Caſſiodorus to a Chancellour newly exalted to that eminent office: to putt him in mind, that though he was rayſd and ſeparated from the common rank of men, yet he was expoſd to the common view of all, and therfore muſt proceed accordingly; not pleaſe himſelfe as if he were to dance in a nett, but to aſſure himſelfe that he

was like to haue as many censures and sharp judgments of him, as men had eyes. Others say, he is so cald because the Chancellour is, as it were, the mouth, the eye, and eare of the Prince or Soueraigne, and hath the reuiewing of all Memorialls or Petitions presented to the Prince, and euen decrees of the Prince himselfe; what he finds not conuenient to law, or prejudiciall to the Prince's or publick good, it is his Office to cancell or crosse out as voyd and wholly illegall, and not to signe it. From this Cancelling or crossing out with such vncontrould autority, they will haue the name of Cancellarius or Chancellor deriu'd.

As for the Chancellor of England's office, it is a dignity that makes him esteemd in the kingdome aboue all, and next to the King himselfe. In so much that on the other part of the Kings Seale (whereoff the custody belongs

to

to the Chancellor) he signes his owne Orders: that the Kings Chappel be in his dispoſall and care; that vacant Arch. Biſhopricks, Biſhopricks, Abbeys, and Baronyes, falling into the Kings hands be receiud and kept by him that is the Chancellor: who likewiſe is to be preſent when ſoeuer the King ſitts in Counſell; euen when he is not calld: that all things of the Clark or Clergy man who carryes the Kings Seale, be ſignd by the Chancellors hand; that all things be diſpoſd of by the aduiſe and Counſell of the Chancellor: in fine that by the grace of God, his deſert and meritt concurring, he neuer ends his dayes but in the See of an Arch-Biſhop or Biſhop, if he will accept of it. And for this reaſon the office of Chancellor is neuer to be bought, as hauing ſo much connexion and Relation to a Clergy ſtate, for danger of incurring Simony. The manner or ceremony of

creating Chancellors in the Raigne of Henry the 2. Grandfather to King Henry the 3., who enstalld S. THOMAS in that dignity, was to hang the great Seale about the chosen Chancello'rs neck. But afterwards both the ceremonyes of enstallment and his court of Chancery was augmented, three seales, one of gold, two of syluer a great one and a lesser; and for the Lawyers abuses and quirkes in the Common law the Chancello'rs court or Chancery erected to moderate all as Vmpire, meerly out of equity and justice, independent of sophisticall tricks and verball cauills. This was the office of the Lord Chancellor of England synce the Norman conquest for the most part with some ceremoniall changes, rather accidentall then in substance, as the Kings who raignd thought fitt.

In the administration of this office

as

as our Saint ſhewd great wiſdome, ſo did he alſo great integrity, and theſe two compleated his juſtice; ſo that the former ſecurd him againſt miſtakes and ignorance, the latter againſt bribes and extorſions; neyther of which eyther was or euer could be juſtly layd to his charge. Nay he was ſo ſcrupulously nice in the latter, that he would not haue ſo much as the ſhadow of it to approach him. It is recorded particularly that certaine Religious men who had a ſuite depending at Law applyd themſelues to him for his fauour and furtherance in the diſpatch of the ſame, and therto preſented him with a jewell of value: which he rejected not without indignation, aſking them whether they thought him to be wonn with guifts. Nor was his courage inferiour eyther to his wiſdome or integrity; vpon which account when reaſon and equity dictated that ſuch a thing was to be

done, he was vndaunted as to the exe-
cution, euen though the king himselfe
stood in the way, yett none more ob-
seruant of his Majesty then he. This may
be confirmd by what happend at the
councill table and was driuen on by
many great ones who perswaded the
king to conferr an office vpon a new
conuerted Iew wherby he was im-
powerd ouer the liues and persons of
such subjects as were found to be coy-
ners of false money. He opposd it
with much earnestnes, saying, it was
too unlimited a power ouer Christians
to be committed to a new conuerted
Iew, who might easily be tempted
according to his former ill habitts to
abuse it: and therfore besought his
Majesty with teares eyther to reuoke it,
or giue him leaue to absent himselfe,
for he could not approue it. The king
mou'd with his teares and candour as
well as the force of his reasons bidding

him

him ſit ſtill, changd ther vpon his determination. I ſhall ſay more relating to this in the laſt Chapter. Now how ſatisfactory his mannagement of affayres in this tickliſh charge was both to Prince and people is euidenc'd by this, that the King vpon urgent occaſions being calld into France, left to him, during his abſence, the truſt and charge of the whole kingdome.

IX. CHAPTER.

King Henry dyes, his Sonn ſucceeds, S. Thomas with Licenſe giues vpp his Seale and retyres.

IN this equall track of juſtice, declining neyther to the right hand nor the left, did our Saint walk all the reſpitt of King Henry's life. Full often during this ſpace of time did he ſigh

after his former Retyrement, and ceasd not vpon fitt occasions to importune the same: but the good King who had found his assistance and dexterity so seruiceable in the dispatch of affayres would by noe meanes harken to that requeſt, giuing him leaue to groane vnder his burden: and he in complyance with his will submitted to it, making the best of the worst and a vertue of necessity. At last, hauing finishd the course of nature as well as of a vertuous life, he payd the common tribute of mortality to death, and Edward his eldest Sonn, calld the first of that name immediately succeded in the throne: of whome it will not be amiss to giue some short account, as also how things went in the course of affayres.

This Edward was not onely a warrlike but wise Prince, and as he had receiud both Crowne and life from his father, so he restord both againe, by cutting

cutting off with his owne hand the laſt and moſt dangerous Rebellion of all. This was raiſd by Simon Montfort a great ſouldier, and of a high Spiritt, otherwiſe a pious and gracious perſon to moſt men, by reaſon of his forward zeale to engage in what he conceiud did concerne the common good: which coſt him firſt expulſion out of France, and after his being receiud in England, and made Earle of Leceſter, noe leſs then his life. This great Warriour obſeruing the march and approach of Prince Edward to giue him battaile, turnd to his Commanders and thus aduiſd them; let vs commend our ſoules to God, for our bodyes are theyrs; as it fell out and he dy'd with the reſt. The ſame great Prince Edward the firſt, after he had brought the kingdome of Scotland to the vtmoſt extremity, but preuented by death could not compleat the full conqueſt, he

chargd

chargd his Sonn Edward the 2. or of Caernaruan (calld so from his birth in that castle) not to enterre his body till he finishd the work begunn by him, of which little remayn'd to be atchieu'd. But those court Parasites, the young Kings fauorites, hating as death the life of a Souldier, drew him of from that noble designe to court againe, to the shame aud infamy of the English Nation, and wretched end of that vnfortunate Prince. A sad example of disobedience to the last words of a dying father, and such a father as England had scarse his like for valour, conduct, and wisdome.

In the very beginning of whose Raigne and first stepp into the throne S. THOMAS as his place and office requird brought him the great Seale of England, with most humble acknowledgment of his obligation to his Majesty's father for honouring him aboue

all

all desert with that eminent charge, which he resignd into his Majestyes hands with this humble petition, that with his Majestyes approbation and leaue, he may retyre to that knowne mother of learning and wisdome Oxford, where he may more enable himselfe for the seruice of God and of his Majesty, and the assistance of his country. To which the King answerd first with thanks, as the manner is, for the great seruice done to the King and kingdome; and for his petition, that he assented to it, and for the present gaue him full liberty to dispose of himselfe as he thought fitting. This was in which our Saint, much more addicted to the Schooles then the court, so earnestly breathd after, and as cheerfully hastend to them as a stone to its Center or fyre to its element: „ trahit sua quemque voluptas.

And heer I cannot but pawse a while vpon

vpon this noble and heroicall act of S. THOMAS; which if we measure by a humane ell and mans naturall inclination to greatnes, was perchance one of the nobleſt of his life. For where in the world ſhall one find euen vertuous and holy men who make not preferrments a part of theyr ayme and reward of theyr ſtudyes, much leſs who will diueſt themſelues willingly of it eſpecially the higheſt, when they haue it in poſſeſſion. Honour is calld the Nurſe of Arts, and ſuites much with the propenſion of man, who naturally loues precedency and preeminency, as the milk he ſuckd from his Mother Eue, and few part with [illegible]out againſt theyr wills. It is mo[illegible]hen probable for diuers reaſons, that S. THOMAS might haue continu'd his Office had he not ſollicited a releaſe from the ſame; and ſuch a ſollicitation vpon the prudentiall motiues of a ver-

tuous

mous humility argues a profound ſanctity, and contempt both of himſelfe and worldly things. Had he continued in his charge the ordinary courſe of ſuch proceedings would haue enſtalld him in the Sea of ſomegreat Prelacy: of which if he had bin more ambitious then of a priuate Retyrement, he would haue made it his buſynes as he did this. But Saints ſee with other eyes then theſe of nature, they are guided by better lights, which partake more of truth and leſs of uanity: they ſee honour to be nothing elſe but a buble and a burden, and on both ſcores worthy of deſpiſement, ſynce the former [illegible] as empty as the latter troubleſome, to ſay no worſe. Honour, ſayth the Philoſoper, is in him that conferrs it, the burden onely paſſes to the Receiuer or honored: what is burdenſom ought to be reiected. To diſcouer the emptynes of honour is a poynt of wisdome;

dome; to contemne that which all doe on, a poynt of ſanctity: true wiſdome makes them know it is but a shadow, and that they ought not to content themſelues with shadowes but ſolid ſubſtances; nor play the dog in the fable, who while he more greedily then prudently s'natchd at the shadow loſt the bone. True ſanctity tells them that the trueſt honour is to contemme all honour beſydes the honour of God; which while they labour to aduance they honour both him and themſelues, not with an empty ayry honour but permanent and eternall, whoſe shadow the other is.

Such good ſolid principles made our Saint doe what he did, that is, play the Saint, that is, deſpiſe and trample vpon that Idol of the world for the loue of heauen and a vertuous life. But though the King liſenc'd him at his requeſt from the Chancellorſhip, yett he ſtill

retayne

retaynd him, during life, of his Priuy Councill, as I find vpon Record in the Proceſs of his Canonization, where his aduiſe prou'd many times aduantageous aboue others, as I shall heer after haue occaſion to relate: and things were ſo orderd at preſent that no lett or ſtopp was putt to the actuall deſigne of proſecuting his ſtudyes.

X. CHAPTER.

S. Thomas returns to Oxford, proceeds Doctour of Diuinity, the teſtimony giuen of him.

OUr Saint, as we ſayd, being with licence and approbation of the King free from Court and Chancellors office, ſo much admir'd and wishd for by the reſt of the world, ſung with the

Psal. 123. *u.* 7. Royall Prophet „ laqueus contritus est „ & nos liberati sumus, the snare is broken, and wee sett at liberty; and like a doue or pigeon with eyes seald to the lower world soares vpwards, as farr as his wings can beare him, to enioy God and what leads neereſt to him, that is, true knowledg of him, which from the things it treats of, as propperly, as Commonly, is calld Diuinity. In which study, hauing exercisd himselfe with his wonted application free from all other distraction and adhesion to terrene things, he made such progress, that by the votes of all in due time, he proceeded Doctour, of that higheſt of sciences, which, as the Angelicall S. THOMAS explicates it out of the Prouerbs chap. 9. v. 3. sitts like a Queen in Court, and all other intellectuall Arts serue her as hand mayds. And what wonder if his flight were so soaring, synce he had the wings of a doue

doue, I may ſay of an Angell or bird of Paradiſe, by reaſon of his pureſt ſoule, cleaneſt hart, and Angelicall conuerſation; and as the cleane of hart ſee God beſt, and he ſo attractiuely amiable, why should they not make great aduance towards him. As wiſdome doth not enter into a maleuolous ſoule, nor dwell in a body ſubject to ſinn, ſo when it finds one ſymbolizing with its humour in poynt of ſanctity, and Capacitated therto, it Communicates light as plentifully, as the Sunn his beames to the Chryſtall.

How Ioyfully he was receiud in that Uniuerſity, and what wellcomes he had from all the degrees of the ſame, as a thing of courſe is needles heer to be expreſsd. He Coming now in the quality not of a publick perſon but priuate Student to gaine more time and ſett cloſer to his task, wau'd what he could all ſuch diuerſions: his entertainment was

among his books, and his content in his deuotions; and there he neuer found himselfe lesse alone then when most. He knew what a pretious treasure time is, and esteeming it as such, was loath to loose the least parcell therof: this he did both for his owne benefitt and the example of others, to make them lesse wastfull of what the most part are lauish. To this good mannagement of time and his other deuotions he ioynd works of mercy, and especially relief to poore schollars, to many wherof he gaue a dayly maintinance, enabling them therby to goe through with theyr studyes; and to this kind of charity he was much addicted, as we shall further shew in the 13. Chapter.

His thoughts thus diuided betwixt his studyes and deuotions gaue him the fruits of the formers industry, and the blessings of the latters light. Amidst these he prepar'd himselfe for his great

Act or Commencement, at which his ancient friend and Maſter in ſpiritt, who had taught him many a good leſſon in that kind, would be preſent, I meane Robert Kilwarby, who though at the time of his Preſentment he were Doctour of the Chayre, yett before the time he was to ſtand in the Act, his great knowledg and eminent vertue had receiud a condigne reward of both, from the hands of Pope and Prince, the See of Canterburry. This made the new Prelate not ſtand vpon his poynts, but as the truly humble, the more they are exalted the humbler they are, ſo this preferrment rather furtherd then retarded him in the reſpect and honour he intended his friend. Friendship is neuer better grounded or ſupported then with piety; none knowing the lawes of that better then this, or keeping them more inuiolably, as leaſt ſwayd by intereſt. Though the meritt of our

Saint were such that they needed no commendatoryes, yett to obserue forme and the vsuall custome, after his examen he is bid to withdraw: that done the Arch-Bishop who came downe purposely to performe the Ceremonyes of his Creation, gaue an ample testimony of him, and that upon oath to the present Auditory, at what time the saint was no lets then 54. yeares of age. He commended him first from the 4. Cardinall vertues and his eminent perfection in each; next from his singular purity both of body and mind, as pure as to both, as he was the first day he came into the world. And if, sayd he, you demand of me how I come to haue such a confident assurance therof; I answere in the presence of God, that I haue read it all along as clearly in his life and conscience by hearing his Confessions euen from his youth, as any of you in a book legibly writt can read

read characters layd open to your eyes: nor doe I feare but God, a louer of purity, who has thus long preſerud him without ſpott, will keep him ſpottles euen till death.

This was a rare Elogium of the virgin integrity of our Saint, well worth our admiration and veneration, I may alſo add imitation; it falling eſpecially from the mouth of one who might be accounted an Oracle as to truth, and as free from flattery as intereſt by it. Why then should any one ſuſpect ſuch a disintereſs'd teſtimony of a ſacred perſonage farr aboue cenſure, and not rather cenſure thoſe that cenſure him? Euery thing is as it is taken: I read this Elogium of a venerable Prelate, and I think I doe prudently in framing ther vpon a moſt high conceyt of the Saints purity: why doe I not? he being one of vnqueſtionable credit: another comes and he cenſures all both Primate

and Saint, both the testimony of this and the integrity of the other. I hold this discourse because Doctour Godwin once pretended Bishop of Hereford, and Recorder of all the English Bishops liues, vpon the rehearsall of this very passage makes this reflexion by way of a prudentiall note; „ Omnis homo, sayth he, mendax; eyther Confessor or Confessed, or the reporter ly'd I doubt not. Whence may be seen what glos this Historian putts vpon so graue an asseueration, and how easily he waues any autority besides his owne. What meanes the man by „omnis homo „ mendax? doth he ayme at the Saint or at the Primate or at himselfe: for if all be lyars, by consequence he too; and how non-sensically is this thrust in? What need he doubt but such a poynt of perfection may be asserted, and neyther Confessour nor Confessed, nor Reporter a Lyar? by what Diuinity doth

doth Doctour Godwin conclude this? It may be a wonder beyond beliefe in the Proteſtant church, that any one keep his baptiſmall purity in an integrity of body and mind, but in the Catholique it is not at all; and I doubt as little of this as he of the other. How should we know the geſtes of Saints, ſynce we haue them not by Reuelation, but by the Relation of creditable men? No more Certainly is requird heer then ſuffiſes to ground a prudent beliefe: if euery graue hiſtorian pretend to this, euen Doctor Godwin himſelfe, how much more a Prelate a Primate? But enough of ſuch ſtuff; he would onely haue shewd a piece of his Diuinity, and confirmd it with an I DOUBT NOT, and it ſuffiſes to haue taken notice of its ſtrength. I doubt not for all his doubt but the Primates teſtimony will ſtand good, ſynce ſo many great vertues giue force and warrant to his veracity, and

vpon the ſame, that our Saint, as he deſerues, will be thought to haue preſerud his vnblemmish'd integrity in the candour of its firſt innocency.

About this time it was while S. THOMAS was attending his Studyes that Gregory the 10. gaue a beginning to the 2. Councill of Lions, and that, an interruption to him from the ſayd ſtudyes. The improuement which he found by the former would not let him ſlipp the opportunity of redoubling the ſame by the latter. A Generall Councill is the Schoole of the age in which it is held; the great mart of knowledg where one may buy wiſdome at an eaſy rate, and become acquainted with all the worthyes of all Nations. An obſeruant bee comes hither as into a garden of choyſeſt flowers, where it may pick and chuſe the honey of all good improuement at pleaſure; whether it be in poynt of vertue, or whether

whether it be in poynt of ſcience; heer he may find patterns of the former, and no leſs of the latter: heer he may heare the Oratour perorate, the Philoſopher diſcourſe, the Diuine diſpute, the Interpreter expound, the Antiquary impart his hiddeneſt treaſures of rites, cuſtomes, traditions and the like. In the yeare 1274. vpon the Summons of the chiefe Paſtour of Gods church Gregory the 10. there mett 700. Prelats in the Citty of Lions, Latine and Greek, gatherd togeather from all the parts of the Chriſtian world to Conſider vpon the State of the Church; not onely to ſeek a ſecond time reliefe for the H. Land and its oppreſſions by infidells, but alſo to Ciment vpp the breaches of the ſame church, cauſd by that vnfortunate ſchiſme of the Greeks about the Proceſſion of the H. Ghoſt. 13. times had that perfidious Nation ſworne and ſubſcribd in full Councell to an

open

open Reuokement and diſclayme of that ſchiſme, and as often had it relapſd to vomitt; nor dit it now any whitt leſs as to both, ſubmiſſion and reuolt.

Further account of this our Saints Iourney then meerley of his going I find none: he went, I ſuppoſe, in the quality of a priuate perſon, becauſe the Record which mentions it ſpecifyes no more: and going as ſuch (Saints do not vſe to carry any great noyſe or clutter along with them) he returnd when he thought good as ſilently as he went. And this muſt probably haue happend after the time of his Studyes and Graduation; becauſe that paſt and he commenc'd, I find he was immediately calld to a chayre in the ſame Vniuerſity where hauing read and preſided 16. months the ſame of the indicted Councill calld him away not by any other Summons then thoſe of his

owne

owne improuement. For pretenſions of aduancement were as farr from his thoughts as they were from his deſyres or hart: yett honours are like shadowes following thoſe that fly from them, and ſo they did him. For shortly after this his returne from the councill he was choſen to shine in the Eccleſiaſticall Magiſtracy, as he had before in the Schooles and ſecular Tribunalls: and how this came to paſs muſt be the ſubject of the next Chapter.

XI. CHAPTER.

He is made Bishop of Hereford.

VVE haue hitherto accompanyd our Saint through the priuate paſſages of his life, and beheld him for the moſt part immur'd as it were, within the walls of the Schooles attending chiefly to the perfecting himſelfe not others.

others. Not but that he hath appeard, and very illuſtrious too, in the eyes of the world and gloryes of the Court, when made Lord Chancellor of England he diuided juſtice with ſuch an equall and ſatisfactory ballance to the whole kingdome that none beſydes himſelfe was glad at the reſignment. This was but a torc'd lending himſelfe to what he could not with ſtand; or a voluntary admittance of what was putt vpon him whether he would or noe: otherwiſe if it had bin as much according to his guſt, as that of the reſt of the world, he would neyther haue ſo earneſtly ſought his owne releaſe, nor ioyd ſo much in obtaining it, as he did.

Thoſe great talents and abilityes which renderd him ſo recommendable to this, did the ſame to Eccleſiaſticall promotions. It is a prerogratiue which God hath annexd to vertue, that it meets,

sheets, though not allwayes, with many euen temporall rewards when it looks the leaſt after them; and indeed who deſerues them better, or when they haue them can vſe them with more integrity? His nobility alſo and great allyance gaue no ſmall furtherance: whence it was, that he enioyd at the ſame time by diſpenſation many and fatt benifices, all which according to the Collatours intention he turnd not ſo much to his owne intereſt as to the maintaining and recouering of theyr rights, vpholding priuiledges, conſeruing buildings, and relieuing the poore of the reſpectiue neighbourhood. He was at the ſame time Canon and Chanter of York, Archdeacon and Canon of lichfield, Archdeacon of Stafford, Canon of London and Hereford: all which I rehearſe not as ſoe many Certificates of his Sanctity but as rewards of his meritts, and pledges

of

of respect and honour from such Chapters, ambitious to haue him a member of the same; and it were to be wishd that such were allwayes in theyr hands who would vse them to theyr improuement.

while things were in this course, John de Breton a worthey Prelate grouernd the See of Hereford, one well seen both into the Canon and Common-Law of the Land which latter he illustrated with his writings. This man dying in this interim left his chayre vacant to a succeſſour, and the care of prouiding a fitt one to the vigilancy of the Chapter: the carriage of things as to the Election (as we find recorded in the Proceſs of his Canonization) was after this tenour. It chanc'd while the Chapter was deliberating about that poynt, S. THOMAS, a canon of the same, though his ordinary Residence were at Londen, was accidentally

dentally calld downe thither vpon the ſcore of other affayres. The day prefixd for the election before his coming, happend while he was there, and he as a member theroff, and of great regard both for his vertue learning, and nobility, was deſyrd to preach before the Chapter, and ſo giue a happy entrance to the work. All proceeded Canonically according to method; but yett the reſult of the votes was not ſo cleare and abſolute that day as to decide the queſtion; and tell them poſitiuely this is the man. The next meeting did it; and all the Chapter by ioynt decree, ſayth the Proceſs, did conclude firſt that the party to be elected should be a THOMAS, and next that the ambiguity of that name should be reſolu'd to the indiuiduall THOMAS Cantelupe: whence follow'd an vnanimous acclamation of all, deſyring and accepting and voyeing him theyr Bishop. Hence

he was carry'd to the high Aultar, and a TE DEUM ſolemnly enton'd by way of thanksgiuing with the Uniuerſall applauſe and good liking of all beſydes himſelfe. For he like one ſurprizd at vnawares, and expecting nothing leſs then what happend, broke forth into teares, bemoand his condition, deprecated the burden, alledg'd his owne inſufficiency, and uſd all the arguments he could diuiſe to reuerſe the Election. He did as Saints vſe to doe, who meaſuring themſelues by the ell of theyr owne mean-conceytednes, and poyzing the burden which ſuch a charge drawes after it, the eyes of theyr humility makes them deem themſelues weaklings, and the burden like an Ætna inſupportable, well knowing what it is to be accountable for ſo many ſoules. He did like an humble Saint, and they like a wiſe and ~~and~~ Sage Chapter, who knowes thoſe

to

to be fitteſt for Prelacy, that are leaſt ambitious of it; and them ableſt to anſwere for others who are moſt careſull ouer themſelues: for he that is knowne to neglect his owne ſoule, how can it be preſumd that he will be vigilant ouer thoſe of others, ſynce charity beginns at home.

Farr was our Saint from thoſe ambitious motiues of preferrment which poſſeſs euen good ſoules: and though the Apoſtle ſayes, he that deſyres a Bishoprick deſyres a good work, yett great Saints find good reaſons why to waue, yea ſuppreſs ſuch deſyres, eſpecially when they find them to ariſe more from ſelfſeeking then Gods honour or the good of ſoules. No body ought to emulate this honour but he that is calld by God as Aaron: it is want of interiour light that makes many more forward then conſiderate in this kind; who ſeeing onely by the glimmerings

1 Tim. C. 3.

Hebr. c. 4.

of selfloue, (a false light issuing from an ignis fatuus) think that often gay, which has nothing suchbut what it borrowes from talse reflexions. Wher as Saints who are of a more refind sight, as seeing things by true lights, and measuring them accordingly by the Weights of the Sanctuary, make a farr different estimate, and proceed quite contrary. As we ought not to censure the former vnles theyr Sinister intention and self endednes condemne them first for Mercenaryes, so we cannot but admire those others who preferr an humble security before a splendid danger, and drea l the honour by reason of the burden.

As the H. Ghost, the great President of the Church and its affayres, presides influentially in all its Canonicall Elections, so we cannot doubt but that Fingar of the Fathers right hand, did heer as it is his office, inspiringly poynt out

digitus pat. dexterae.

this

this Sheapard whome he deſigned to gouerne that flock, and ſett vpp as a light in the Candleſtick of the Church of Hereford to ſhine to all in learning and vertue. That this was an aſſured Decree of heauen, not onely as all Canonicall Elections are, but alſo peculiarly preordayned by a ſpeciall prouidence may be ſhewd both by the whole ſteerage of his life, whoſe actions and behauiour ſeemd to be ſquard and moulded for ſuch a courſe, as alſo by ſeuerall predictions and prognoſticons which intimated the ſame. The ſaying of Walter Cantilupe Biſhop of Worceſter and his kinſman, vtterd in our Saints childhood concerning his future ſtate of life, cited in the 3. Chapter, ſeemes by the euent to haue bin Prophetique, and as ſuch was receuid by his Parents, who ther vpon directed the whole education of theyr child to a perpetuall aduance in knowledg and piety, the two

ornaments and supports of Prelacy. It was no less remarkable what passd while he study'd the Law at Orleans, and for his excellency in that science supplyd the absence of his Professor. When the night before he was to read, one of his fellow Students beheld him by way of dreame not onely in the Chayre or Pulpitt, but also Carrying a Bishops Mytre on his head, the circumference or border wherof was full of Crosses, as ominating that he was to walk by the way of the Cross full of hardship and contradiction. We may add to these a third prediction of his immediate Predecessour, who, two yeares before his owne death and the others election, fore-told he should succeed him in his charge.

The choyse being made and ratify'd to the satisfaction of all, the day and place of his inauguration was pitchd on. The day was to be the 8. of Sept.

sacred

facred to the Natiuity of the Virgin Mother of God, nor could any other haue fallen more ſuitable to his deſyres, and the deuotion he had for that glorious Queen: whoſe Natinity as it brought a deluge of ioy and happynes to all mankind, ſo he might hope it would betyde no ill preſage to him, who was now to be borne as it were a new man; and moſt willingly did he come into this new world under her patronage, vnder which he was to liue and dye, as all they doe who liue and dye happily. When he had reſolu'd who was to conſecrate him, it was eaſy to conclude on the place of Conſecration: the former reſolue was eaſily made according to his owne inclination; for connaturally ſpeaking on whome would he ſooner pitch then on him to whome he was moſt beholding after God for what he had both in literature and piety: who as he had ho-

nourd him in his commencement of Doctour of Diuinity, so also Crowne and compleat all with the Character of Episcopacy. This was Robert Kilwarby whome we mentiond in the precedent Chapter, installd now Arch-Bishop of Canterbury and Primate of England; who though so great, shewd an humble readynes to comply with the desyres of his friend in order to a consecration, what soeuer they were, or wher soeuer to be performd: sealing vpp, as it were, with this concluding act (for shortly after he was calld to Rome) all his former endeauors for the Saints aduance in spiritt and piety, specifyd in the 4. Chapter: onely it is to be noted in a word that the Consecration was made in Christ church Canterbury in the yeare 1275. and of his age about 56.

In testimony of the common content receiu'd by this Election, and the happy-

happynes as well as honour accrewing thence to his See of Hereford, it was agreed by all concernd, both Chapter and succſſours, and for an atteſtation of the generall Sentiment, that thence forward all the Bishops of Hereford ſhould giue his coat of Armes as the coat of theyr See, to witt, G. 3. leopards heads jeaſant, 3. flouwer de luces Or. So true it is, that honour like a ſhadow followes thoſe that fly it, and that no purſuit beſydes contempt is the ready way to its purchaſe.

XII. CHAPTER.

His Retyrement and Union with God.

THis new Character made him a new man, nor did he look on himſelfe with the ſame eyes as before: not puffd vpp like many, with the fumes

of a swelling exaltation, but purely on the score of his new Character, beholding himselfe as one consignd ouer therby to the seruice of God. They are worse then purblind who look onely on a man as a meer man, and make no distinction at all of states and callings, being able to penetrate no further then the exteriour lineaments, nor distinguish in theyr leuelling humour betwixt a man and a Priest, one with a crosyer and a Sword. Euen such themselues, when qualifyd and raysd to honours, look on themselues as some body, and will not bate an ace of State; why should not the same be done when raysd to a state of Sanctity? Bishops are in a state of perfection, and sett vpp as lights in the candlestick of the church to shine to others, you are, *Mat.* 5. 14. sayd Christ of them, the light of the world, nothing not squaring with perfection is expected from them. This con-

consideration makes them reflect on theyr duty, attend to your selues and your whole flock, and so did it our B. Saint, giuing him subject enough to busy his thoughts on, in order to a due discharge of his trust. Which the better to performe he recalls all his thoughts home, and as he had now contracted a new Espousalle, so he wedded all his endeauours to its interest. A sheapard till he haue a flock of his owne may diuert himselfe more freely among his neighbours and spend some houres in visiting theyrs; but when he himselfe is once Master of one he attends onely to that, and may say, as did the man in the Ghospell on another occasion, „ uxorem duxi & „ ideo non possum, &c. Act. 20. 28. Luc. 14. 20.

When God calls one to a state he furnishes him with thoughts, desyres, affections suitable therto; he gines him light to consider it, to ponder its weighe-

tynes,

tynes, to see for what he must be an-
Luc. 16. 2. swerable when „ redde rationem villica-
tionis tuæ „ calls vpon him; All these
employ his mind sufficiently, and make
him retyre with in himselfe, and conse-
quently with draw from less necessary
exteriour affayres. He neuer was in
loue with the world nor taken with its
fooleryes, and therfore easily retyrd
from it as from what he little car'd for:
he was long agoe like one glutted and
surfeyting with its dilights euen the
choyfest of the court, and saw too cle-
arly its vanityes to be deluded by them.
The more he retyrd into himselfe, the
more he lou'd Retyrement, its sweetnes
being not knowne but by tasting it: and
one truth he discouerd therby, that a
gadding Spiritt wil neuer make a Saint,
nor wandering thoughts which goe all
day on wool-gathering bring home
much sanctity. He found all in God
and contented himselfe with him alone,

as

as well he might; who to a holy Soule is all in all: and it is in ſolitude that he ſpeaks to ſuch a hart, where the choyſer ſort of vertues dwell, not vpon Roads or marketplaces; as Lions and Eagles and ſuch generous Creatures are not found in common woods and fields but ſolitary Wilderneſſes, where they may rule and enioy thomſelues vncontroulld by the vulgar of inferiour Creatures. Heer vpon a great change was obſerud in him and his conuerſation; he was, and was eſteemd a Saint before, but now more noyſ'dly; he had long agoe the world in contempt, now in hatred.

What lay not a little heauy on his hart, and was, as I may ſay, the burden of his thoughts, was his new charge, or the ſollicitude of its good diſcharge. To comply duly with this was all his care, and to doe it well, a great ſupply he knew, of vertues was requiſite, and thoſe

thoſe chiefly which attend ſuch a function. Thoſe he conceiu'd to be in the firſt place and aboue others Vigilancy, he being now a Sheapard that was to keep watch and ſtand Sentinell ouer his Flock: a vertue ſo propper to one thus entruſted, that on it the whole wellfare and ſafety of the ſame Flock ſeems in a manner to depend as to its preſeruation and integrity, both for the preuenting of miſchiefes and giuing redrets when incurrd. A vigilant Paſtour withſtands the incurſions of wolues and other beaſts of prey, not onely when they appeare in theyr propper shape, but alſo diſguiſd in the dreſs of sheep; nor is it his duty onely to preuent and repell euill but alſo to implant good: It happend when men were a ſleep that the enemy man found opportunity to ſow tares vpon the good wheat and ſpoyle the harueſt. To recommend this vertue the high Prieſt in

the

the old law carryd an Amythiſt enchac'd in his Rationall as a ſymbol of watchfullnes, the nature of that precious ſtone diſpoſing much therto: and nature inculcates the neceſſity of it both by the lions ſleeping with open eyes, and the crane with a ſtone in her talon, not to ouer ſleep themſelues, as the fooliſh virgins did, but be ready for the leaſt alarme; which leſſon is taught vs by the ſpouſe and may ſerue for a Motto to all, „Ego dormio & cor „meum vigilat. Vpon the ſame ſcore he conſiderd himſelfe not onely as the Maſter of a great family, which he was to feed with the bread of the word of God, and keep in good order as beſeemd the Houſe of God; but alſo (which touchd him neerer to the hart) a Common farher of ſo many children, whome, as ſuch, he was to embrace with the armes of a fatherly charity, and tender theyr Spirituall wellfare as much Cant. 5. 2.

much as any parent, for each one wheroff he was to be accountable to him who entrusted them in his hands. Colos. 3. 12. This made him putt on the bowells of mercy, benignity, humility, modesty, patience, and beare with the faults and frailtyes of others, becoming all to all that he might winn all to Christ. This humble condescendence gaue him a powerfull ascendant vpon the harts of the good to incline them much towards vertue and piety, and gaind him so much esteem in theyr affections, that Matt. 7. his words were „ tanquam potestatem „ habentis, as of one that spoke with an awefull autority. Yett he lou'd them as his Children and was so belou'd by them, and feard accordingly; for that feare is best and most effectuall to good which is grounded on and arises from loue; when it is otherwise it is not so much filiall as seruile, that is, propper to seruants rather then children.

This

This Retyrement as it ſequeſterd his hart and thoughts from the world and its affayres, ſo it gaue him a fayrer proſpect of vertue and its anduantages to Chriſtian perfection, and the neceſſity therof towards the due ordering both of body and ſoule. To haue all well, there muſt be a right vnderſtanding and ſubordination betwixt theſe two: the ſoule muſt be Miſtreſs, and good reaſon why? the body handmayd and ſubſeruient. Reaſon muſt command, ſenſe obey; this will not be done but by a true ſubjection of the inferiour man to the Superiour; nor that, but by frequent pennance and mortification interiour and exteriour, both in macerating the flesh, and ſubduing our paſſions and appetites. To effect this the ſeruants of God make warr vpon them ſelues by chaſtizing theyr bodyes, leaſt while they preach to others, themſelues become reprobate, and to this purpoſe 1 *Cor.* 9. 17.

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embrace the hardshipps of fasting, watching, hayr cloath, and the like to further and compleat the conquest of themselues. And this was the practise of our H. Saint as the Recorders of his life and gests doe testify, and had also bin through his former age, wearing a rough hayr cloath next his body for many yeares togeather, pennancing his innocent flesh with frequent fasts and watchings. But now he frequented all these in so much greater perfection, as he conceiu'd the need he had of theyr present support to be more pressing, though not to suppress any rebellious mutinyes, yett to obtaine greater supplyes of grace. Yea euen in the houre of his death and amidst the incumbrances of a long and tedious iourny he was found shrowded in one of these, as in a coat of male against the stings of death: as if he intended, according to the Prouerbe, „ clavum clauo pellere,

to

to driue out one nayle with another, or make a cordiall for his ſicknes of that which ſeemd as ill as the ſicknes it ſelfe: But Saints eſteem thoſe cordialls, which we doe Corroſiues. And his feruour in this kind was ſuch, that by theſe and other the like auſterityes he incurrd great infirmityes of body, and was much peſterd with moſt sharp fitts of the cholique, and paynes of the Stomack, which with other ſickneſſes gaue him a full exerciſe of his patience for many yeares with no ſmall increaſe of meritt.

But the vigour of his mind Maſterd all theſe, which ſeru'd onely to render his body or inferiour part more pliant and ſupple in a due ſubjection, wher by his Soule, perfect Miſtreſs of the family, yealded a rationall obſequiouſnes to God its Creatour, by dilating it ſelfe in prayer, and meditating the diuine perfections with the repoſe of ſo much

deuotion and ſweetnes, that he ſeemd to be there as in his Center. And it is recorded of him peculiarly, that his exteriour Compoſure and recollection in the ſame was ſuch that the very ſight of him was ſufficient to ſtirr vpp both fayth and feruour in the beholders: as alſo that in celebrating the H. Sacrifice of Maſſe, his hart and eyes were ſo diſſolu'd into teares, as if he had actually beheld the bloody Myſtery of the Croſs repreſented to them, ſo liuely was his fayth ſo ardent his deuotion. He carry'd a great loue to this exerciſe of prayer, and deſeruedly, for by it all ſpirituall enterprizes are atchieu'd, that being the Source from whence we deriue both light to diſcouer, and ſtrength to act, and courage to attaque, and perſeuerance to Crowne our vndertakings. By this a ſoule conuerſeth with God and he with it; Conuerſation we know, breeds familiarity, and this friend-

Capgraue.

friendship or vnion of harts; and when one is arriu'd to that, „ amicorum omnia Communia, what needs he more by way of ſupply then the ſtore-houſe of God himſelfe. Vnion is the reſult of loue, that making the louer and beloued one, and loue conſiſts in a matuall Communication of goods and talents; if we giue, we need not doubt but we ſhall receiue, his very eſſence being goodnes and bounty. All theſe are the effects of Prayer, and chiefly this vnion which who ſoeuer has attaynd, what wants he of perfection? Perfection conſiſt's in charity, which is conſummated in vnity; for then euery thing is deemd perfect when it attaynes its end, and unites it ſelfe to that which is its vltimate Conſummation; the Conſummation of a rationall Creature is God, and God is in vs and wee in him by charity. Being thus vnited to God by charity, or as S. Bernard

calls it, marry'd to his Word, „ Charis „ tas maritat animam Verbo „ the sequle is, that as two Spouses are two in one flesh by Corporall Espousalls, so God and a soule become two in one Spiritt by a spirituall: and all the consequences, aduantages, participations of honours, riches, ennoblement, allyance, &c. which are Communicated by the other, are after a much more diuine manner participated by this. What wonder then if our B. Saint endeauourd so earnestly an vnion with God, and took prayer so much to hart as the begetter of this vnion.

To maintaine and highten the same was all his endeauour; and he endeauourd it by employing to that purpose the 3. powers of his soule memory, vnderstanding and will in a perpetuall presence of him. His memory by recounting his great and dayly benefitts in a thankfullnes of hart; his vnderstanding

ſtanding by meditating his diuine truthes, perfections, and attributes; his will by louing him in all, and conforming his to the diuine: and this is the nobleſt employment of a rationall ſoule and an imitation of what the Saints doe in heauen. The more ſtraitly he vnited himſelfe to God the more he did partake of his bountyes, who ſcornes to be out-vy'd by any body in this kind; and this participation increaſd the flame of his charity, which dilated it ſelfe both towards God and his Neighbour, louing God for himſelfe and his neighbour in, and for God, and as himſelfe; and this is the fullnes of the Law and Prophetts. Hence he became ſoo Zealous both of the honour and Houſe of God, which is his Church, and ſo ſenſible of the concerns of his neighbour both ſpirituall and temporall, that he ſeemd to be borne for theyr reliefe, and eſpecially of the poore and needy: of

both which parts of charity we shall treat more amply in the ensuing Chapters; and first

XIII. CHAPTER.

Of his Loue to the Poore.

TO think that one so groundedly maximd in perfection and the practise of all solid vertue as he was, would rather impayre then improue by his Exaltation, is a paradoxe. „ Qui „ sanctus est sanctificetur adhuc, who is holy let him aduance in holynes, „ sayd S. John, and so sayes euery truly vertuous soule, whose glory is to be allwayes mounting with the sunn to the topp of his Meridian. All our Saints ambition and satisfaction was in a happy progress towards perfection, knowing that as to its pursuit we are, as it were, in a streame where there is no standing

Apoc. 22. 11.

still

ſtill for the Rower, not to aſcend is to deſcend, and to goe backward not to goe forward. Euen while he was yett a Churchman or Canon he was very much deuoted to almes deeds and the reliefe of the poore; how much was this pious practiſe aduanced when by the impoſition of hands he had receiu'd the H. Ghoſt who is Father of the poore, and made him ſuch: but whether before or after matters not, the vertue being equally commendable in both ſtates, and we wil ſpeak promiſcuouſly of it in both. *Veni Pater pauperum*

Though good words giue but barren comfort to an empty ſtomack yett ſtill it is true, that out of the abundance of the hart the mouth ſpeaks, and then they are onely expreſſions of a willing mind: and howeuer euen a Compaſſionate anſwer is in ſome ſort ſatisfactory. The poore were ſure at leaſt of that from him, if nothing elſe, though he

seldome stinted his charity there: and as he esteemd them the Patrimony of Christ so he spoke with all humility and respect to them, as he would to Christ himselfe, knowing that to be done to him which was done to the least of his members. Vpon this account the esteem he had of them was such that he commonly calld them his Breethren (a name of greatest loue) and with his good will would haue had all his domestiques to haue calld them so too, and chidd them that they did not. Whence it is recorded that being sett at table with halfe a dozen such guests, and finding yet place for more, he sent one of the waiters to the Pallace gate to see whether any of his Breethren were there or no; if there were, that he should bring a couple of them along with him. He returning told his Lord there were no Brothers of any Order what soeuer; No, sayd the Bishop,

not

not of this that ſitts heer by me, poynting to the beggars: yes, my Lord, replyd he, there are at leaſt a dozen ſuch; goe then, ſayd he, and bring 5. of the number along with you, which was forth with done, „& impletæ ſunt „Nuptiæ diſcumbentium. *Matt.* 22. 10.

But words be they neuer ſo good are ſtill inferiour to deeds, theſe latter being a better proof of charity as coſting more, and affording more reliefe. This was the ſubſtantiall part of his loue to the poore, and he was not ſparing of it: he had, to witt, learnd the great leſſon of his Lord and Maſter „beatius eſt „magis dare quam accipere, it is a more bleſſed thing to giue then to take; and he was reſolu'd to practiſe it in this behalfe. The recommendation of his owne meritts and noble diſcent had furniſhd him with a large proportion of Church Reuenues euen before the acceſſe of his Biſhoprick, which, beſydes *Act.* 20. 35.

des a competency of maintenance beseeming his quality, and the discharge of other incumbencyes, he knew not how to bestow better then on the poore. He knew that the goods of the Church are the Patrimony of Christ, and where could he spend them better then on the liuing members of Christ, eyther to his owne content of mind or satisfaction of conscience. This is the way to grow rich in heauen, and make
Luc. friends of the Mammon of iniquity,
16. 9. that, when other meanes fayle, these may receiue vs into the eternall tabernacles: nay euen procure vs temporall Commodityes, synce almes deeds layd vpp in the bosome of the poore (this is
Prou. the best way of honouring our Lord by
3. 10. them) fill both the press with wine, and barnes with Corne, and the almesgiuer with other blessings. He in deed had no great sinns of his owne to redeem by them, as hauing probably neuer

neuer loſt his baptiſmall innocence, but he aymd at a treaſure of meritts due to ſuch works of Corporall mercy, and was to be layd vpp in heanen againſt his reception there, out of the reach of ruſt or moth. Hence he took this vertue ſo to hart that it was very reſplendent in his practiſe, and the poore reſorted to him as to a common parent from whome they neuer departed empty handed. He found it no bad medium to work by the body vpon the Soule; and true, that to gaine this, charity muſt be ſhewd to that: an indiſpoſd body is like an indiſpoſd mind, hard to be wrought vpon while neceſſitous; fill the hand and you gaine the hart, now flexible to any good impreſſions. Our corrupt nature is more ſenſible of hungar then of deuotion, and reſſents want of ſuſtenance more then want of vertue or grace. It is as hard to hammer it to good as a piece of iron to a good

ſhape

ſhape vnles it be firſt made ſupple by the fire of a ſubuentiue charity, this done you may forme it as you pleaſe: Works of Corporall mercy muſt diſpoſe for the ſpirituall. Therfore his cuſtome was to ſeek admittance to the mind by relieuing the body, and made it a part of his care to order things ſo, that while he refreſhd this, that ſhould not alſo want its food, partly by pious diſcourſes and godly inſtructions, partly by cauſing ſome good book to be read ſuitable to the preſent exigence.

To this ſo laudable and holy practiſe of his former life, he ſeems to haue ſuperadded this Circumſtance after his Epiſcopall inſtallment, that what he did before in this kind by others, he would now doe by himſelfe, and with his owne hands. This is particularly recorded of him, and deſeruedly worth noting, as a great ſuper additionall to the former vertue; for how could he em-

ploy

ploy his hands now Conſecrated to God more piouſly then by conſecrating them to ſuch an exerciſe of charity? What is laudably done by another is more laudably by our ſelues: God does it by himſelfe as the Pſalmiſt tells vs „ aperis tu manum tuam & imples omne „ animal benedictione „ thou opens they hand and fills each Creature with benedictions; the ſunn ſends not a ſeruant, nor the heauens alſo, to diuide theyr influences to this ſublunary world: beſydes that thus not onely an act of charity but alſo of humility, and no meane one, is exerciſd. Its good to giue almes by others, but much better to doe it by himſelfe as more meritorious: one has the meritt both of the almes, and of the manner of giuing it, and the manner in ſome reſpect euen doubles it: for who thinks not himſelfe more grac'd by receiuing a gratuity immediately from the Prince's owne

Pſal. 144. 16.

owne hand then from his seruant: the more immediate the influence, the more it is prizd. For these reasons it is accounted a praise worthy practise in parents, when they doe it not themselues, to inure theyr children, a part of themselues, to be the Conueyers of theyr almes, vnles other motiues impede: it has not onely a more Comfortable acceptance both from God and man, but also it habituates or rather seasons these new vessells, capable as yett of any tincture, with such a flauour of charity, that many times it sticks by them theyr whole life long. And perchance our B. Saint took his from such a ryse of deuotion, or document of his pious Parents, and grew vpp with him so palpably that of him it might be-sayd without rashnes, „ ab infantiâ crevit „ mecum miseratio.

Iob. 31.18.

How euer certain enough it is that the practise is very Christian, and much

much to be recommended, due circumſtances being obſerv'd: and euen while I am reuiewing theſe papers a fresh example for its Confirmation comes from the Emperours Court at Vienna with the acclamation, approbation and alſo edification of all that heare it. The little daughter of the preſent Emperour Leopold (piety being allwayes hereditary to that Imperiall family, which God long preſerue) feaſted a competent number of poore children of her owne age and ſexe, nor content with this, to compleat the charity, would ſerue them with her owne hands. To witt, ſhe and her noble Parents deemd it nothing vnworthy eyther of themſelues or her, to ſerue God in his meaneſt members; as being aſcertaind of the truth of theſe words Matt. 25. what you doe to one of theſe little ones you doe to mee. This I alledg to shew that parents need not be shye or nice in

poynt of apprehending it a diſparage-ment, ſynce they ſee it practiſd by one of the moſt illuſtrious of the world: But it ſuffices to haue hynted this.

While he was in the Uniuerſityes (and in them he ſpent the greateſt part of his yeares) his charity vented it ſelfe in a particular manner vpon the relieſe of poore Students, therby to enable them to a proſecution of theyr Studyes. This was ſeen chiefly in relieuing the hungry, cloathing the naked, and pro-uiding neceſſaryes for thoſe in diſtreſs, who muſt otherwiſe haue interrupted theyr courſe both to theyr owne and the vndoeing of many. Its moſt chari-ty to help them who probably are like to be moſt beneficiall to the publique good, and conſequently greateſt pro-moters of charity: who hauing bin ſuſtaynd by it haue learnd by experi-ence and theyr owne wants what it is to be charitable to others, „ non aliena

mali

;; mali miſeris ſuccurrere diſco. And what fayrer way towards this enablement then a good foundation of learning vpon which the ſuperſtructures of preferrment may be built both in Church and Common-welth by employments Spirituall and temporall: whence he might ſay, I by my charityes haue enabled ſo many, and putt them in a Capacity to doe the ſame to others: and I think euery one will applaude his placing them ſo well. Vpon this ſcore of loue to the poore he was more ready at all times to heare theyr Confeſſions then thoſe of the better ſort, who could neuer want Ghoſtly Fathers, and thoſe that would be forward to aſſiſt them, while thoſe of a meaner condition were eaſily putt by, though not by him who equally beheld Chriſt in all, and knew not what acception of perſons ſignify'd. This was ſo remarkable in him, that a perſon of

quality, who measurd all by a worldly ell, objected it as a discredit to his byrth and calling; but receiu'd no other answere then this: I must be accountable to Alm. God the great Judge, as well for the poore as the rich, ignoble as noble.

To this he added another but in another kind, yett still to the poore; and with as much or more demonstration of loue and deuotion as the former. For, who more poore then those who are deeply in distress, and cannot help themselues in the very least; those whome the H. Ghost calls by the Psal. 40 2. mist antonomastically THE POORE and needy, and giues not one but many blessings to those that are sensible of theyr necessitous condition. I meane the soules in Purgatory, who are a great object of charity, and begg compassion with a „ miseremini mei „ and they must be hard harted that are not mou'd, synce

ſynce it will be one day theyr owne caſe. It is recorded of him, that euen while Biſhop if in trauelling he mett with a coarſe, he preſently lighted from his horſe and togeather with all his trayne ſayd on his knees a „ de profundis „ for the ſoule departed. So true it is that he was a louer of the poore both liuing and dead.

XIV. CHAPTER.

His Charity to all, and Deteſtation of Detraction.

THe former Chapter gaue vs a ſcantling of his loue and Charity to the Poore; this, indifferently to all. Vertues as well as cauſes, the more Uniuerſall, they are alſo the more perfect, as moſt reſembling thoſe of the Saints in heauen. Charity is a fyre whoſe actiuity is ſtill dilating it ſelfe where it finds

fuell to feed on : it knowes no bound but discretion, and many times scarse that, though it ought allwayes to be orderly; but it uses as little to keep a meane, as it is of its owne nature much Communicatiue. S. THOMAS his hart was a heauen, and the Sunn of this heauen was charity, as influentiall as any heauen, and as pure and simple as free from all self ended composition : like the Sunn it regarded all equally without acception of persons, hauing latitude of hart to embrace all, and each one in theyr propper quality both noble and ignoble, rich and poore. This Sunn like our Materiall one rise equally to the good and bad, iust and iniust : to the former for theyr improuement ; to the latter for theyr amendment, beneficiall to all, affording both light and heat by word and example : and as he lou'd all, so was he belou'd generally by all, loue as naturally exciting

ting loue as benefitts doe gratitude.

It might truly be verifyd of him what the Apoſtle ſo earneſtly recommended to the Corinthians, „Omnia veſtra in charitate fiant„ that all theyr deuoyrs should be done in charity, and ſo were all his actions, all his words and proceedings: as iſſuing from a hart all made of charity they carry'd its rellish and parfume, like the plants of Arabia fælix, becauſe rooted in that parfum'd ſoyle, they did partake thence of the ſame fragrant odours. And to this purpoſe it was depoſd in the Proceſs of his Canonization that his dayly conuerſation was ſuch, that not the leaſt exceſſe eyther in word or geſture, yea though highly prouokd therto, could be diſcouerd or forcd from him contrary to charity. Cauſes are knowne by theyr effects and trees by theyr fruites: the fruits of charity and the H. Ghoſt, whoſe prime iſſue it is, are recoun-

1. Cor. 16. 14.

Gal. 5. 22.

ted by the Apostle among others to be patience, benignity, meeknes, a peacefull disposition; and that he was eminently practisd in all these, we shall make euident by examples. He lookd on patience as the vertue in which he was to possess his soule, and for that reason was so deeply rooted in it, that no wind or weather by word or deed could shake its Constancy, or render him the least impatient: yea all the retaliation he vsd to make was to pray for them, heaping thus the hott coules of charity vpon theyr head and ouercoming euill in good, as most beseeming a Christian. He had diuers controversyes relating to his Church with Friar John Peccham then Arch-Bishopp of Canterbury which cost our Saint afterwards a journey to Rome; and what euer passd in fact, he had but hard measure in words, being treated with contumelious language and in a high degree: yett

Rom. 12.20.

yett he did not ſo much as repine therat, nor ſuffer any of his to recriminate in the leaſt. Theſe 3. proppertyes of charity, patience, meeknes, and benignity, are ſo neerly ally'd and linkd togeather, that for breuityes ſake we may treat them all vnder one, they being as it were twinns of the ſame Mother, moſt like as in nature ſo in feátures, and conſequently what Commends the one Commends the other.

I haue already exemplifyd in the 7. Chapter how patiently, while yett Chancellour of the Vniuerſity he carry'd himſelfe in that buſsle betwixt the Southerne and Northerne Schollars in an affront as contemptuous as could be putt vpon him; yett he neuer complaynd of the inſolency, much leſs ſought reuenge, contenting himſelfe with the meritt of his patience: and this not out of any puſillanimity or want of courage, for he, as being of a vigo-

rous ſpiritt, had enough of that, but meerly ouerſwayd with motiues of vertue he putt all vpp, fullfilling what God bid him, „ mihi vindictam & ego retri- „ buam „ leaue reuenge to mee and I will ſee it repayd. He had a great ſuite at law with the Earle of Gloceſter and his Officers, from whome in the open Court he receiu'd many vnhandſome and reuiling ſpeeches little beſeeming eyther him or them: all he ſayd by way of reply was this, and he did it with much meeknes; My Lord, ſay what you pleaſe of mee, you shall neuer prouoke me to ſay any thing againſt you misbeſeeming; that's not the thing I come for, but to recouer the rights of my Church. Yea this vertue of a patient meeknes was ſo remarkable in him, that if any of his ſeruants, no iuſt cauſe being giuen, fretted impatiently at his commands, his cuſtome was to humble himſelfe firſt to them towards a recon-

Heb. 10 30.

reconcilement, as if he, not they, had bin in fault, giuing them ſweet and mollifying words, to shew therby that all was forgott and forgiuen, as not proceeding from paſſion or ſpleen. While he liu'd at Paris, 4. jeares before he was Bishop, he had a Clark in his Retinue who had this cuſtome that, taking his after noon napp, whoeuer awakd him out of it, he would, halfe a ſleep as he yett was, thank him with his fiſt and that very liberally with many a blow. It chanc'd one day, no other being at hand, that his Maiſter, vnacquainted with this ill habit, went himſelfe to be his Caller; nor did he fare better then others vſd to doe: to witt, the man not fully himſelfe fell on his Maſter, and among others gaue him a shrow'd blow on the ſyde. The Saint nothing mou'd or offended heer with made onely this short reply; take heed Child, what you doe, it is a Prieſt whome you beat. Other exam-

examples of this nature might be alledgd to shew the absolute Mastry he had ouer his passions, standing Lord paramount to theyr Controwle when euer there was danger of ouer lashing, and what greater signe of an eminent sanctity?

Charity is allwayes as peacefull, so a peacemaker, in as much as it Ciments vpp all breaches, and concludes all in vnity: and he took this much to hart as knowing that a beatitude was annexd to it, Blessed are the Peacemakers. *Matt.* 5. 9. He not onely had no enmity with any one liuing, but made it his endeauour to piece vpp all discordes whereuer he found them, and reconcile partyes to a true understanding of mutuall charity. As to himselfe or his owne person it was impossible to fixe a quarrell vpon him, he esteeming no loss greater then that of charity, and would part with any thing rather then infringe it. He knew

knew not what it was to beare hatred or ill will; and to preuent all grounds of miſtake in this kind which might be occaſiond by ill mannagement of affayres, he vſd allwayes to haue able Lawyers and diſcreet Councellours about him, by whoſe prudence and skill he ſo regulated his exteriour judiciall actions, that no place by ſuch a preuention was left for Controuerſyes. Nor was he content to haue them about him, but euery day as ſoon as diuine Office was ended he calld them to Conſult and ſcannd euery cauſe which was to be decided. This muſt needs contribute much to peace, and ſuch an vpright prudentiall proceeding to the maintaining of charity: nor was he content with this care but ouer and aboue he burden'd theyr Conſciences, and taxd them with it if he found any falſe dealing among them. All the Controuerſyes he had with others were not on his

his owne score but on the behalfe of his Church, and consequently not to be deemd his owne but hers: though in other respects he were a lamb, yett in her defence he was a Lion, and feard no colours or opposition what soeuer, nor refusd eyther labour or danger for the preseruation of her immunityes. Vpon this account he vndertook a iourney to Rome which cost him his life, nor could any temporall power, how formidable soeuer, appale him when he found justice his abettour: in this a true imitatour of his glorious Patrone S. THOMAS of Canterbury; which his magnanimity synce it is to be the subject of the next Chapter, I will say no more heer then onely to referr the reader to it.

Now as charity had made him her victime, and as such a perfect holocaust of loue, no wonder if louing it so entyrely he hated as hartily its opposite and

Riuall

Riuall detraction. The horrour he bore to that vice was ſo ſignall that all the Writers of his life take notice of it, and in ſuch expreſſions of auerſion that greater can hardly be inuented. And indeed how could theſe bowells all made of loue doe other wiſe then abhorre its deſtructiue, a compound made vpp of malice and enuy? It is a murtherer of its neighbours good name, a Robber of his meritt and prayſe, a thiefe thats allwayes pilfering ſomthing, a poyſonous breath that ſeeks to blaſt whats not its owne, a meer lump of ſelfe loue repining at anothers proſperity: He learnd this leſſon of the great S. AVSTIN, who as he was charitably hoſpitable ſo he excluded none from his table beſydes the detractour, as the noted diſtick which he putt vpp to that purpoſe doth teſtify. Our B. Saint as he perfectly deteſted this vice in him ſelfe, ſo he could not endure it

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in any of his domestiques; nor did he omitt, when he found them faulty, to giue a seuere reprehension. One of his Chaplans hauing bin present at a passage betwixt the Arch-Bishop Peccham and him, wher in the Saint seemd to receiue hard dealing both as to words and deeds, the Chaplain in time of table Complaining of it begann to inueigh against the court of Rome for its negligence in prouiding able and fitt Prelates to gouerne thyer flocks, with much more then needed to that purpose. His Lord was presently mou'd therat, and giuing him a check wishd him to speak more reuerendly and charitably of all, and chiefly of his Superiours and betters.

It may be expected that treating of his charity to all, som thing should be sayd of it in order to God, whome it regards in the first place. It is this loue chiefly which is the fullfilling of the law

Law and Prophetts, by which we loue God aboue all, and our Neighbour as our ſelfe in and for God; ſo that this latter part of the Law Cannot ſubſiſt without the former on which it depends. As his whole life was, as I may ſay, one continued or vninterrupted act of charity towards God, by which he was inceſsantly not onely tending towards him but alſoe vnited to him in his deuine grace as will appeare by the reuiew of his vertves; ſoe an ample ſcope of matter Cannot fayle him that would dilate himſelfe on this ſubject (for what are all morall vertues but ſo many iſſues or shoots of charity theyr root?) yett at preſent we will rather ſuppoſe this vertue of vertues then goe about to prove it, and leaue it to be drawen by the reader rather from his other perfections then make a formall draught of it; praiſing it perchance as much or more by an admiring

ſilence then extenuating expreſſions? for what are the Commendatoryes of our words, to the liuely colours of his vertues? Beſydes we shall haue occaſion to ſay ſomthing of it when we treat of his piety and deuotion, true gennuine children of this Mother.

XV. CHAPTER.

His Courage in defence of Eccleſiaſticall Libertyes.

THe Church is the Bride of Chriſt eſpouſd at the expenſe of his pretious blood, dearer to him then his life, and who euer touches her to wrong her touches the apple of his eye. For her defence and propagation he ſettled a Hierarchy, in which he gaue ſome Apoſtles, ſome Doctours, others Paſtours; for the work of the Miniſtery and edification of this his Myſticall body.

dy. In this Hierarchy, Miniſtery, edification, Bishops as the immediate ſucceſſours of the Apoſtles Carry the firſt rank both in gouerning and feeding: in feeding is regarded the wholſomnes of the fodder and paſturage, in gouerning, direction and protection; and both theſe require that he be a true Sheapard not a hyreling, and ſeek the good of his flock, not himſelfe. If the hyreling ſee a wolfe Coming, ſayth the beſt of Sheapards, he runns away becauſe he is a hyreling; while the good Sheapard expoſes his life for his sheep, shunning neyther paynes nor danger for theyr ſafety and behoof; and ſo did our B. Saint, prouing himſelfe a good Sheapard indeed. His loue to his eſpouſd Church was as tender as ought to be to his owne Spouſe, now a Spirituall part of himſelfe and the Spouſe of Chriſt, and he embraced her as ſuch, and togeather with her eſpouſd all her Concerns *Joan.* 10.12.

whatsoeuer; and this is no more then is ordinarily done euen in Corporall Marriages. It was his deuoir to proue himselfe a faithfull Menager of the family he was entrusted with all, and a valiant maintainer of all its possessions, priuiledges, Libertyes, immunityes, that in none of them it might suffer prejudice. This he took to hart exceedingly, as deeming it the prime part of his charge, resolu'd to expose and oppose himselfe as a wall for the House of God: and what we are to relate will shew that he fayld not in his resolution, sealing it euen with the loss of his life; and what greater pledg of his fidelity?

It had bin the deplorable misfortune of our poore Country, that for many yeares, successiuely and by fitts, it had bin inuolu'd in an vnnaturall intestine warr, which as it causd great Confusion in the ciuill state, so did it no little in the Ecclesiasticall. In such times of liber-

liberty, abuſes eaſily creep in, an vniuſt inuaſion being much ſooner committed then redreſsd; for when the ſword giues Law, its in vayne for the Croſyer to plead Conſcience, or preach Reſtitution, a language little vnderſtood in in ciuill garboyles. The weakeſt, they ſay, goe allwayes to the walls, and ſo does the Church as leaſt able in ſuch occaſions to defend it ſelfe, ſynce it cannot nor muſt not repell force by force; and ſo to redeem vexation is compelld to part with her right eſpecially when the inuaders are powerfull. This was the caſe of the See of Hereford when our Saint enterd vpon it: it had bin vniuſtly outed of diuers large poſſeſſions, and, what made the Recouery harder, the poſſeſſours had quietly enioyd them diuers yeares, euen in time of peace, when the lawes had theyr Courſe; his two predeceſſours knowing well the equity of theyr

cause, but dispayring to preuayle against such potent aduersaryes; One wheroff was the Kings Sonn-in-law Gilbert Earle of Glocester, another Lewellin Prince of Wales, and a third Roger Lord Clifford, besydes the Arch-Bishop of Canterbury and others.

Our H. Saint hauing maturely considerd all this, though he found the task very hard, yett relying on the equity of his plea, deemd himselfe bound, vnles he would betray his trust, to attempt the recouery of these Lands. His courage was such that in Gods cause he feard no colour of greatnes, nor multitude of opposers; and why should he, synce he was armd with the armour of the just, a true armour of prooff? hauing
Sap. justice or a good Conscience for his
5. 20. breast plate piece, syncer judgment for his helmett, and equity for an inuincible shield. Courage and magnanimity is neuer better seconded then by vertue

and

and ſanctity, and a good cauſe; when theſe make the onſett, be the oppoſition what it will, they Carry all before them. Of his owne nature he was ſo auerſe from ſuites or contraſts, that he would ſooner haue yealded vpp his priuate right to an aduerſary then ſought to regaine it by Law; in what belongd to his Church he could not, it being not his owne but Gods who requird it at his hands. But to moderate and facilitate all, the beſt he could, the firſt eſſay he made was a modeſt and peaceſull clayme of his right propoſing an agreement on reaſonable tearmes, and in caſe it were refuſd, a ready offer of a Reference; if that were rejected too, then he left the matter to a tryall at law, in which he playd the Sollicitour ſo well, and was ſo diligently watchfull, that he would be preſent at the deciſion though he were carry'd in a litter. This conſcientious proceeding groun-

ded on an equitable right, driuen on by a ſtudious attendance, made him neuer fayle to winn his plea.

Hence ſuch was the opinion which euery one conceiu'd of his zeale and courage in behalfe of his Spouſe or Church, that, during the time of 7. yeares which he ſate in its Chayre, no body durſt preſume to offer the leaſt encroachment on its immunityes, knowing well that to offer ſuch a thing were to awake a ſleeping Lion. But this was not enough, his loue and magnanimity aymd at a recouery of what was vnjuſtly invaded and detaynd: in which behalfe though the endeauours of his immediate predeceſſours Peter and John, had bin little ſucceſsfull, being ouer powerd with might, he alſo would try his chance, and began with the greateſt firſt. Wherfore after a legall clayme layd to Malbume Chaſe and other lands and woods ther to adioyning,

ing, wrongfully withheld by Gilbert de Clare Earle of Gloceſter, nor receiuing any ſatisfactory anſwere towards a reſtitution, he commenc'd a ſuite againſt him, and followd it ſo cloſe, that not withſtanding all his greatnes and countenance from the King, cleare juſtice was ready to giue verdict on his behalfe. The Court was held neer or vpon the place controuerted, and the Earle had armd men togeather with his Forreſters, in caſe of being caſt, to keep poſſeſſion by force: and ſeeing things brought to this paſs beſought the King for a ſuſpenſion of the finall Sentence, which was granted. All this nothing abashd the H. Bishop; who going a ſyde to geather with his Clergy into the wood, putt himſelfe in his Epiſcopall Robes, and them in theyrs with lighted tapers; thus going before them he came to the place where the Judges togeather with the Earle made theyr

a bode; where the Candles being putt out, he solemnly pronouned a sentence of Excommunication against all and euery one who that day hinderd and molested his and the Church of Herefords right in the sayd woods and forrest. This done, the Earle perceiu'd who he had to deale withall, and presently, taking horse departed: nor was he sooner gone then the Judges proceeded to giue sentence, and that giuen, the Bishopp causd his seruants to hunt as in his owne libertyes through the same Chase to Regaine possession; and he himselfe for the same purpose walkd ouer the bounds, vnarmd as he was, though it were not done without danger of his life. For diuers of the Earles men obstinately persisting to maintaine the quarrell, shott at random very neer his person without any respect or reuerence had therto: one of whome more injurious then the rest

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he threatned with the diuine reuenge; and the ſame perſon ſhortly after, ſayth the Record, was miſerably drownd, the Common voyce of all going that it was a juſt punishment for his contemptuous carriage towards the Saint, and well for him if onely a temporall.

He proceeded much after the ſame faſhon with Lewellin Prince of Wales, and to excommunication alſo, for vniuſtly detayning 3. villages ſituated neer Montgomery belonging to the ſayd his See. Who lying thus vnder the Cenſure came with the King, as fearing nothing vnder his ſhaddow, into a Church where the Saint was going to Say Maſs. He eſpyd the Excommunicated perſon, and without further complement warnd him as ſuch out of the Church: the King himſelfe interpoſed for his ſtay; but all would not doe, nor he beginn till the other had abſented himſelfe, nor could he be admitted into Com-

Communion before due ſatisfaction was performd. He was in like manner forc'd to vſe the ſame rigour both ſpirituall and temporall againſt ſome Welshmen who had vſurpt 3. villages of his Territory and defended them by ſtrong hand, till proceeding to the like cenſures he frighted them into a reſtitution. Roger Lord Clifford a Neighbourer vpon his Dioceſs had trenchd ſo farr vpon the ſame in time of warr as to driue bootyes of cattle and vſe extorſions vpon ſome of the dioceſans. He was too noble minded to denye the fact or putt the H. Bishop to the prooff of it, but now willing to reſtore, all his endeauour was to make ſatisfaction in priuate by ſome Compoſition without vndergoing the confuſion of a publique, and to obtayne this he offerd vnderhand no ſmall ſumme of money. He knew not with whome he had to doe, nor the principle, it ſeems, that a publique

que fault muſt haue a publique pennance: the offence being notorious, a priuate attonement could not be admitted, nor the ſcandall taken away till he in perſon in the Church of Hereford appearing in a penitentiall weed, barehead and barefoot, went in proceſſion vpp to the high Aultar it ſelfe, the Bishop following with a rodd in his hand and according to the canons ſtriking him.

XVI. CHAPTER.

His iourney to Rome and entertainment there.

THe laſt conteſt he had and which coſt him dearer then the reſt, as going more againſt the hayre, (for he lou'd not debates with ſuperiours) was with his Metropolitane Iohn Peccham, Arch-Bishop of Canterbury; a man

man of great learning and ability and a worthy Prelate, as graue Authors doe testify of him. Nor is eyther he or our Saint to be the worse thought off for this theyr variance, synce good and wise men may be of a different judgment, as to matters of right or fact, vntill a just umpyre decide the controuersy; till then both the Plaintiff and Defendant may inculpably by course of law seek theyr right.

This Iohn Peccham succeeded Robert Kilwarby in the Chayre of Canterbury; with whome he carry'd this reference, that as the other had bin Prouintiall of the H. Order of S. Dominick and thence chosen to that See, so this of S. Francis; both signally eminent in knowledg and vertue, both great lights of theyr respective bodyes. This Iohn, his yeares of Gouerment being expyrd, trauelld through the Uniuersityes of Italy to his great improuement,

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and laſtly to Rome, where the forerunning fame hauing giuen a large character of his eminent parts he was in short time made by the Pope then ſitting Auditour or chiefe Iudge of his Pallace: in which employment he continu'd till vpon the Promotion of Robert to his Cardinallship, he ſucceded him in his Arch-Bishoprick.

No Record that I could meet with-all giue vs any further account of this controuerſy, then that it was Eccleſiaſticall, and relating to the priuiledges and immunityes of priuate Sees, on which the Arch-Bishop was thought to trench. A Councill was held by him at Redding; in the which he is ſayd to haue layd ſome injunctions on the particular Sees vnder his jurisdiction prejudiciall to theyr libertyes and beyond the verge of his power, as was conceiu'd; nor were they peculiar to that of Hereford, but ioyntly common to all that

that acknowledg'd him theyr Metropolitane. And though they were equally concernd, yett no one beſydes our Saint had the courage to vndergoe borh the labour and expenſes and hazards that were annexd to ſuch an vndertaking. They were ſure to haue a very powerfull aduerſary, the cauſe was to be tryd in the court of Rome, for that end a journey thither was neceſſary, and a good purſe to defray its charges; all which conſiderd and the doubtfullnes of the ſucceſs, made the reſt of the Bishops hold off and rather be content to ſitt ſtill looſers in what they deemd theyr right, then to incurr ſuch incumbrances in ſeeking redreſs. This was the ſtate of the queſtion, and in this poſture things ſtood when S. THOMAS weighing maturely the encroachment on theyr priuiledges and its conſequences on one ſyde, and the juſtice of the cauſe, of which he was throughly ſatisfyd

tisfyd, on the other, reſolu'd to lend his beſt endeauours, and ſpare neyther paynes nor coſt for rectifying what was a miſs, though it should coſt him a journey to Rome.

Thoſe very motiues which daunted the other Bishops were to him ſo many incentiues; he vnderualu'd all labours, he contemnd all dangers, and for what end were the Reuenues of the Church allowd him, but for his owne and the maintenance of the Church and her prerogatiues? All this aroſe from the Zealous loue he had for his ſpouſe, much dearer to him then Rachel to Jacob; for whoſe preſeruation he neyther feard to dye nor refuſsd to liue and ſerue through heats and colds night and day another 7. yeares if ſo it pleaſd Alm. God. And finding that for the good mannagement of his ſuite a journey to Rome was neceſſary, ſynce it could neyther be determind els where, nor

there well without a personall attendance, which is the life and vigour of such dependences, he resolu'd vpon the same, though now well struck into yeares, and often incumberd with great fitts of sicknes; both the one and other wheroff might justly haue pleaded his excuse, could his charity haue admitted any. As in this he dischargd his owne conscience, so was his resolution accompanyd with the acclamations of all sorts of people, extolling his courage and zeale now, as afterwards they doubted not to ascribe to it all the miracles which God was pleasd to work by him, stiling him a Martyr like S. THOMAS of Canterbury, as loosing his life in defence of his Church, as shall be more fully shewd in the next Chapter.

He took his journey from England through Normandy, and making some stay in the Abbey of Lira in the Dioces of Eureux, this which I am to recount hap-

happend during that interim, nor must be ommitted as being a testimony of his presente sanctity. A child of 3. yeares old wont to play with other children before the Abbey gates, falling into a brook which rann therby, was drownd; the Childs Parents well knowne to the Saint gaue him to vnderstand the misfortune befallen them, to whome he sayd no more then these few words, the child by Gods assistance will liue; and streching forth his hand towards the place, made ther on the signe of the Cross. In the meane while the father of the Child taking it out of the brook found it stark dead, full of water and sand, no signe eyther of life or motion remayning in it: he opend the mouth with a knife and letting the water out to a great quantity, to omitt no endeauour he chaf'd the body though hopeles of life before the fyre. His endeauour found effect; life returnd and motion

appeard, and in a competency of time all came to its naturall pass to the great astonishment of all present. The recouery was held euen then miraculous, but to whome to ascribe the Miracle they knew not, and to S. THOMAS they durst not, though euen then venerable for his Sanctity, yett his humility could not brook such extraordinaryes. But afterwards when the fame and number of his wonders was divulgd through France it selfe, the father of the child before the Lords Commissioners vpon the Saints making the signe of the Cross, and vttering the aforesayd words, deposd, that he verily believd life was restord by his meritts and intercession.

He begann his journey in or about the 60. yeare of his age, and not withstanding his bodily infirmityes arriu'd there safe and well, Nicolas the 4. sitting then in the Chayre of S. Peter. How wellcome both the quality of his per-

perſon, and character of degree made him is needles to inſiſt vpon, beſydes the fame of ſanctity as well as knowledg which accompanyd him; nor muſt we omitt the ſupperadditionall of being Chaplain to his Holynes conferrd heertofore vpon him in the Councell of Lions. Saints carry allwayes with them Letter-Patents of a gratefull Reception, and it is one of the temporall rewards of ſanctity, eſpecially where it is in vogue and has its due reſpect; which if it be not regardable in the holy citty where will it? The court of Rome is the great Patronizer and promoter of Sanctity, where it is as in its center; which though trampled vpon els where, heer finds redreſs, where it has as many aſſertours as it has perſons of eminency, ſuch as haue an ayme to riſe by its Commendatoryes. Vertue is praiſe worthy euen in an enemy, its owne natiue beames and intrinſecall worth

rendring it ſo, how much more when it shynes in its propper hemysphere enuironnd with lights to ſett it off, not as ſoyles but like the Moone among her ſtarres. No body prizes vertue more highly then the vertuous, its worth being beſt knowne to ſuch, and none Commends it more then thoſe that practiſe it, its commendation conſiſting not ſo much in words as in deeds. It is ignorance that makes the world contemne it, who if they knew its prizeles value would ſell all to purchaſe it. This preſent Pope was a Frenchman by birth, who beſydes other great parts wher with Nature had endowd him, was ſo farr fauourd by grace, as to be eminent in ſanctity of life; in atteſtation wheroff after death his ſepulcher was graced with many Miracles, the blind, lame, and dumb finding there a preſent cure. Now what wonder if one Saint giue another an honorable reception? this

is no more then to giue vertue its due; and from whome may that be more justly expected then from Saints?

The legality of Appeales to Rome in Church affayres when a decision cannot be had in an inferiour court, is ratifyd by the custome and practise of all nations and ages: to her all fly as to a common and disinteressd Mother who holds the weights of the Sanctuary, and without byas and partiality diuides a distributiue justice according to equity. This is no more then to appeale from an inferiour court to a superiour, which the course of justice deemes lawfull; nor indeed in our present controuersy which was betwixt a Bishop and his Primate could any other court giue a finall verdict. To it therfore our Saint appeald, and in prosecution of it made his long journey; and as he was allwayes happy in this that he undertook nothing but vpon mature aduise and cir-

cumſpection, grounded on the ſound judgment of wiſe Councellors ſo he ſeldome or neuer miſcarry'd in any cauſe, but all being well digeſted the very laying it open prou'd its deciſion. Yett a legall courſe of law was to be obſeru'd, and things by degrees brought to an iſſue; and his was ſuch as he deſyrd, that is, an enioyment of the rights he was inueſted in by the decrees of former Popes, without ſuffering any infringment therin by his Metropolitane, who had not power to explicate Papall Conſtitutions, as our Saint objected to him in the ſore mentiond Councell of Redding, and vpon his owne explication to lay a clayme. Where all proceeds according to rigour of juſtice, fauour pretends no place, nor did it heer further, then to obtaine a quick diſpatch and remouall of thoſe delayes, which render law-ſuites both coſtly and tedious. This was all the

fauour

fauour that was or could be ſhewd him, and he took it for no meane one; longing as he did after a ſpeedy returne, his hart being at home, where was alſo the chiefeſt of his concerns, while the reſt of his body was at Rome. He did, tis true, by an interiour vnion of mind enioy God euery where hauing long habituated himſelfe in the ſame, but yett his content was in Recollection: he lou'd not the Ceremonious viſitts of courts nor the loſs of time that's made in them, they being toylſomly fruitles and fruitlesly toylſome; while he was Lord Chancellor he felt the ſmart of that, and the ſurfeyt cauſd then, made him leſs able to diſgeſt them all his life after. Yett to omitt them would haue bin deemd a ſoleciſme againſt ciuility, and argu'd at the beſt a ſtoicall ſanctity; therfore who can blame a ſeruant of God if he indeauour to withdraw himſelfe out

of the concourse of such courtshipps: He that touches pitch shall be defild by it.

XVII. CHAPTER.

Of his Returne homewards, and death on the Way.

HAuing thus obtaynd a fauorable dispatch and taken leaue of that great court, he putt himselfe with ioy vpon the way as to himselfe, though he left it in a kind of regrett for his departure, and the priuation of the sweet odour of his sanctity causd therby: What is admird as present is regretted as absent, nor doe we ordinarily know the worth of things better then by theyr priuation. It cannot be prudently doubted but that according to his settled practise of piety, during the space of his abode there, he left many monuments both

both of his Wiſdome and Sanctity moſt richly worth recounting had they come to our knowledg. But ſynce they doe not we muſt rather content our ſelues with a patient ſilence, then diſcourſe vpon leſs groundles conjectures, contenting our ſelues that all is regiſterd in the book of life or Annalls of heauen to be publiſhd at the day of judgment. Nor can I doubt but according to the vſuall ſtrayne of ſanctity, which has for its motto, „ ama neſciri, loue Concealment, he playd the ſilent Eagle, not the talkatiue parrot, and that the courſe of his vertuous actions the more profound they were the more ſilent like deep riuers and with leſs noyſe did they imperceptibly flow, and therfore no wonder if they eſcapd the record.

Hauing putt himſelfe on his journey as ſoon as the heats would permitt, all his endeauours now, after Alm. God,

were

were to render it as speedy as he could, much reioycing in the successe of his negotiation, and longing earnestly to make the concernd neighbouring Churches at home, as well as his owne, partake of the same. Thus doe the Wisest many times project according to humane reasons and motiues, while reckning, as I may say, without their hoste, they propose and God disposes. Little did he dreame that his journey was destin'd to a better home, and himselfe design'd not for new labours but a fruition of the past, the euening being at hand when the Master of the Vineyard was to call his Workman to receyue his hyre, and inuite him into the ioyes of our Lord; a thing if not sought for yett alwayes wellcome as being the much better home. He was resignd for life and death putting both in the hands of God; and hauing learnd to possess his soule in patience, he was not

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ſollicitous to dye ſoon or liue long, but to liue and dye well; which latter can be done but once, and giues the vpſhott to all.

He was now in the Clymactericall yeare of his age 63. and his crazy body was worne out with former labours, and not onely what he now did but what he had done theſe diuers yeares was more by the vigour of his ſpiritt then Corporall ſtrength. This is a thing propper to holy ſoules who meaſuring theyr ability, as indeed they ought, rather by the former then the latter, make this againſt its will keep pace with that, as hath bin obſeru'd in S. Baſil, S. Gregory and others, and eyther by Communicating a new force, or reiecting the ſleeules excuſes of ſelf loue, or by a ſpeciall bleſſing of God they doe wonders in this kind. This vigorous reſolution had now brought him as farr as the ſtate of Florence, and

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in it to a place knowne by the name of Monte Fiaſcone ; but its ſtock or viaticum being ſpent could carry him no further. Heer his debility deſtitute of vitalls for a reinforcement, cauſd a diſtemper, that was hightned to a feauer, this in its acceſſes, as a certaine fore runner of death by its ſymptomes, told him that the dayes and wayes of his pilgrimage would ſhortly be ended, and ſo they were, in not very many houres Compaſs, all its periods concluding in one poynt, to witt, Alm. God, in whoſe ſight the death of Saints is pretious. Now we muſt look on him a while as deaths victime, and learne of him how to dye well, which is one of the moſt important arts in the world, for what auailes it if we gaine the whole uniuerſe and ſuffer ſhipwrack of our owne Soules. This maxime was the ſtudy of his whole life, and on it all his principles were grounded, and ſo well, that

that he was not a frayd to look death in the face; he regarding it no otherwiſe then as a paſſage to a better life: and therfore amidſt all its appalements he ſate vpon its Couch as the Phenix on her pile of ſpices, expecting that the ſame flames which conſumd his body ſhould renew his ſoule to a better and immortall life.

Of this his paſſage I ſhall ſay no more then I find vpon authentique Record, the Proceſs of his Canonization: reflecting on two things; firſt, his preparation to it, ſecondly the ſequels of it. And as to the former, when he perceiu'd that the euening of life was in a great decline and its ſunn neer vpon ſetting, though his whole life had bin nothing elſe but a preparation to death, or diſpoſition to the ſleep of Saints, by which they reſt in our Lord; yett the neerer it approachd, the more it awakd him to a diſcharge of his laſt dutyes. And ther-

therfore with hart and eyes fixd on heauen, the first of his desyres, according to the Rytes of H. Church, were the last Sacraments or Viaticum of that great journey, doing himselfe as he had taught others to doe in that passage. These are Confession, Communion, and Extreme Unction which as no good Christian doth omitt, so no good seruant of God, but has them in esteem and veneration, and the greater, the better insight they haue into the Concerns of theyr soule and its happy passage. Hauing thus prouided for the substantiall part, all the rest of his minutes were lett out at the highest exchange, and he, vnmindfull of all worldly things, inuokd the Spiritt both of life and light by a „ Veni Creator Spiritus, to be assistant to him in this last conflict against the Spiritts of Darknes, when both life and light lye at the Stake. This done he armd himselfe with the signe of the Crosse

croſſe or enſigne of Chriſtianity as formidable to the infernall powers as confortable to a parting ſoule; who whilſt he conſignd himſelfe by it ouer to Alm. God he added theſe deuout expreſſions taught him probably in his child hood, „Per ſignum Crucis de inimicis noſtris libera nos Deus noſter; and againe, „Per Crucis hoc ſignum fugiat procul omne malignum; and laſtly, „ Per idem ſignum ſaluetur omne benignum. All theſe are put downe verbatim in the record, and teach vs how to arme our ſelues in our laſt Conflict towards a victory ouer our enemyes. This done he calld his retinue about him, and imparting to each, ſayth the leſſons of his office, the kiſs of peace togeather with wholſome inſtructions for a pious life, amidſt theſe embracements he took and gaue the laſt adieu. And now by this time the ſtock of life being quite ſpent the pangs of death came

ſtronger vpon him, and theſe increaſing he betook himſelfe more earneſtly to his refuge of prayer making vſe of that verſe of the Pſalmiſt propper in ſuch a paſſage „ in manus tuas Domine „ commendo Spiritum meum, Domine „ Deus veritatis Commendo Spiritum „ meum: which words whilſt he repeated thrice with his hands eleuated towards heaven, he renderd his ſweet Soule moſt acceptable to heauen, to be receiud according to its meritts into the eternall tabernacles. This was the ſetting of this ſweet Sunn, shewing much not onely of the Chriſtian but of the Saint, and verifying the old ſaying, „ vt vixit ſic morixit, teaching vs that generall rule without exception, he that liues well dyes well. Which Sunn though he went downe in a ſtrange horizon yett found a wellcome in the Ocean of bliſs or a bleſſed eternity: the true Chriſtian deemes that his

his Hemiſphere where God places him, we being all Cittizens of the world, and like beggars neuer out of our way while we are tending to Paradiſe. Happy they that can make a happy Concluſion of ſo important an affayre, which when thus concluded our work is done; and if not happily alls vndone, and that without redreſs: that is a moment of greateſt moment wheron depends eternity.

Though his feſtiuity were keept on the 2. of October, yett the day of his death happend on the 25. of Auguſt or the morrow to the Apoſtle S. Bartholomew. And ſynce all Authours that I can find vnanimously agree as to the place, to witt that it was neer Monte fiaſcone, one would wonder why Bp. Godwin in contradiction heer of without alledging any ground for his aſſertion, ſhould maintaine that he dy'd at Ciuita Vecchi, and in his way to Rome;

wheras there are vndenyable prooffs, both of his arriuall there and obtayning his pretentions, returne by land, and holy death at the place aforesayd. To say the least this cannot but argue a spiritt of contradiction propper to one of his coat, and little beseeming the name of a Bishop (nor had he more besydes the reuenues:) Onely it is a knowne trick of such (I can call it no better) to render the cleareſt truths disputable, and thence doubtfull, and so by degrees eneruate all fayth both humane and diuine by vndermining the autority which is theyr basis.

It happend the night after his decease that one of his officers whome he had left behind him in England, his name was Robert of Glocester, then his Secretary, afterwards Chancellor of Hereford; being at that time at London and Lodging in the Bishops owne Chamber, had this dreame or vision, call it as you

you pleaſe. He thought himſelfe to be at Lions in France where in the great ſtreet of that Citty which leads to the Cathedrall, he ſeemd to behold his Lord and Maſter going towards that Church, whither himſelfe was alſo bound. Both being enterd, his Lord, he thought, went into the Sacriſty, where putting of the vpper garment which he wore, he veſted himſelfe with white Pontificall Robes and thoſe moſt rich, and carrying in his hand the Body of our Lord or moſt B. Sacrament in forme of a Conſecrated Hoſt, he appeard ſuddainly in the midſt of a moſt ſolemne and ſtately Proceſſion both of Clergy and religious, and thoſe likewiſe cladd all in white. The Proceſſion ſeemd to moue towards the Cloyſter of the Cathedrall, while others of that quire enton'd and proſecuted with delicate Muſique, that part of the Capitulum propper to the Office of S. Peter ad Vincula,

„ Occidit autem Jacobum fratrem Joan-
„ nis gladio. But before all were enterd the gate which led into the sayd Cloyster, it on a suddain was shutt, and Robert who with many others desyrd also to enter were excluded to theyr no small defeatment, and left to consider the dreame, of which he as the ignorant of the Saints death could look vpon no otherwise then a dreame. But when immediately after certaine tydings both of his death and the precise time of it came to be knowne, and that it and his dreame iumpt so patt togeather, he could not but think it more then a fancy, and that Alm. God would intimate therby that as he dy'd, though not in persecution, yett in prosecution of the rights of his Church, and in some sort lost his life for the same, the Saint had not onely deserud but receiud the reward of a Martyr.

This Relation I haue Coppy'd out of the

the Proceſs of his Canonization where it was juridically depoſd before the Examinants, and approu'd, as ſuiting well with what I ſayd aboue of the Common apprehenſion of all, that God wrought Miracles by him for his actings and ſufferings for his Church. And the ſame Relation adds yett further to let vs know it was more a viſion then dreame, or rather a Viſion by way of dreame, (as is not vnuſuall in H. Scripture both old and new) that after this firſt apparition the B. Saint was ſeen often to the ſame party, not indeed, ſayth it, as one in glory, but yett ſuch, as that his ioyfull contentednes ſpoke him to be in a muſt happy Condition.

XVIII. CHAPTER.

The buriall of his H. Bowells there, and Returne of his sacred Bones into Engalnd.

THus much as to his sacred death and other Circumstances which accompanyd or related therto; now we must pass to the other part, to witt, the sequeles that followd thervpon. He dy'd a passinger in this lifes pilgrimage, and in a Common Inn; and indeed what other are all the lodgings in this world? we take them vpp, we bespeak supper, we forecast our future journey, we goe to bed and rest, promising our selues, like the man in the Ghospell, many dayes of life, when, calld fooles for our paynes, we are surprizd with a feauer, and all the journey

we

we make afterwards is onely to our graue. Our B. Saint was too watchfull to be ſtolne vpon by that night-thiefe; they onely are ſo ſurprizd who are found vnprepard, that is, keep no watch and ward, and Conſequently are vnprouided for the aſſault: and therfore we pray togeather with the Church to be deliuerd not from death, nor from ſuddain death, but from ſuddain and vnprouided death; for indeed to one that is prouided no death is propperly ſuddaine.

The Records tell vs that his ſacred Corps lay expoſd in the ſame place for 6. dayes togeather; and this is but ſuitable to what is done to perſons of his extraction and quality, according to the reſpect euery where giuen them. Though heer another reaſon occurrd which might more then probably autorize the ſame: for no ſooner was the ſweet ſoule departed like the extinct

flame of a ſtick of parfume, but ſuch a heauenly fragrancy filld the whole room, that it was moſt dilitious to the ſent, and recreatiue to all that were preſent. This, to witt, was a bleſſing redounding to the body for the ioynt concurrence that copartner afforded it in his vertuous exercciſes in the ſeruice of God and his Church; and a teſtimoniall of the odour of ſanctity of that holy gueſt which lodgd therin. Such ſenſible wittneſſes of an innocent integrity in his ſeruants doth Alm. God ſomtimes impart for theyr glory and our incitement, wee being not eaſily mou'd but by our ſences eyther to conceiue highly of them, or be eggd on to imitation, though the odour of vertue and ſanctity in it ſelfe farr ſurpaſs what euer is of ſenſe. In the meane time the fame heeroff togeather with his death being bruited abroad, as vertue and nobility is euer in eſteem with the noble

noble and vertuous, it made many great Perſonages reſort thither and ſome Cardinalls among the reſt, who acquainted with him during his abode at Rome, or the opinion that went of him, had bin no ſtrangers eyther to him or his perfections. By theyr Concurrence chiefly an honorable funerall was prepard for his Enterrment the ſunday following, when he was burryed in the Church of S. Seuerus belonging to an Abbey of that name ſituate neer the old Citty of Florence: at what time a funerall Sermon was preachd by one of the Cardinalls, who could not want matter to dilate vpon while he commended him for his noble diſcent, exquiſite learning, and eminent ſanctity.

All theſe particulars are thus farr minutely ſpecifyd in the Record; but its warrant carry's vs no farther, nor any other that I could meet with as to the

the sequeles of his Enterrment. And consequently we are at a loss both as to that present and future times how to know whether any or what publique Veneration was there giuen at any time to his sacred Corps: or whether graces and Miracles were wrought there at, as in England at his Sacred Bones; what memory remaind of him and how long: all this must be left to Doomsday book and its Register, when all will be publishd to the glory of God and the Saint, and satisfaction of all. In the interim we may know, that in the Catholique Church not euery one that dyes with opinion of sanctity is forthwith honourd as a Saint, the publique Declaration of the Church, to preuent abuses and regulate all in an orderly way, is therto requisite, and nothing permitted but vnder this warrant. He dy'd, tis true, a Saint but his sanctity was not autorizd: he dy'd a stranger and an alien,

and

and how little notice is taken of such; 5. yeares elapsd before any Miracles were noysd abroad euen in England it selfe, and 25. before his Canonization: what wonder if the memory of him not preserud by any speciall graces or signes grew cold, and in that coldnes vanishd to obliuion. Though God were pleasd at his mediation for the comfort of the people, incitement of theyr deuotion, and other reasons best knowne to himselfe, to work such wonders at his Sacred bones; yett he does this when, and where, and how long he thinks good, and no body must presume to ask, why do you so? All these are the secretts of his Dispensations, and he says to vs as he did to the Apostles „Non est vestrum, &c. it is not for you to know times or moments which the Father has putt in his owne power. Act. 1. 7.

The newes of his death we may imagine brought heauy tydings to his flock

flock at Hereford ; who as it was moſt happy in his gouerment during life, ſo ſuſtaynd an incomparable loſs by his death, the ſorrow of the priuation anſwering proportionably to the ioy of the poſſeſſion. But theſe are blowes which all muſt be content to ſuffer when God inflicts them ; nor is there any redreſs beſydes an humble acquieſcence in his holy will : when we haue payd a little tribute to nature all the reſt is a ſubmiſſiue reſignation ; who dare ſay to him why doe you ſoe ? Yet though his people could not haue him aliue, it would haue bin ſome comfort to haue had him dead, that is, him in his Corps ; to the end they might haue enioyd him in his Reliques, which euen then, for the great opinion they had of his ſanctity, were eſteemd for ſuch. In the preſent circumſtances that could not be conueniently done ; but care was thus farr taken, that the bones being ſepa-

rated

rated from the fleshy parts they togeather with his head and hart were transported into England, and depoſited as a moſt pretious treaſure in the Church of Hereford. Theſe were receiu'd with much Deuotion by the people who went forth togeather with the Chapter and Clergy to meet them, and were enshrynd in the Chapell of our B. Lady in the ſame Cathedrall that they might repoſe in her boſome after death to whome liuing and dying he was ſo ſingularly deuoted, and where could his hart reſt better then in her hands, to whoſe honour he had ſacrific'd both hart and hands?

Among others whome eyther deuotion or curioſity mou'd to meet this wellcome pledge, one was Gilbert Lord Clare Earle of Gloceſter; betwixt whome and our Saint, as we inſinuated heertofore there was no good vnderſtanding vpon the account of ſome lands

lands which the Earle detaynd, and the Saint claymd as due to his Church, and recouerd from him by force of law with much both coſt and paynes. He now approaching to the ſacred pledge it was very remarkable and lookd on as a Miracle by all the Company, that the dry Bones in his preſence begann to bleed a fresh and in ſuch a quantity, that he and all might ſee the Cask in which they were carryd imbru'd with the ſame. The Earle much amazd heerat was ſtruck with compunction, and acknowledging his fault made a full reſtitution of all to the Church, expiating by pennance what he had rashly committed, as the onely way to make the beſt of an ill bargaine.

In the retinue of the deceaſd Bishop the chief mannager of affayres was Richard Swinfield his Secretary, firſt in autority aboue the reſt: he was a Prieſt of great parts and vertuous conuerſation

uerſation for which he was afterwards promoted to ſucceed in that vacant See, and in proceſs of time chief ſollicitour and informer in order to the Saints Canonization. To him as ſuch belongd the charge of conueying the Sacred Depoſitum; and he tells vs in his depoſition before the Commiſſaryes Apoſtolicall what happend to himſelfe the night before he with it arriu'd at Hereford. To the end all things might be the next morning in a better readynes, he caſt his journey ſo as to lodge with his Company that night in a village 2. miles diſtant from the Citty: where weary with journeying and going late to bed he ouerſleept himſelfe beyond his time the next morning. His chamber was remote from all Company, and ſo high that without a ladder there was no acceſs to the windowes: and yett 3. knocks were giuen as with the knuckle of a bended fingar on the ſame,

aud ſoloud that they ſeru'd for an alarme to awake and tell him it was time to riſe. And in that ſenſe he vnderſtood them, and ther vpon calld vpp his Company; concluding with-in himſelfe, that this was a fauour done him by the Saint towards the purſuit and furtherance of what they had in hand, to witt the ſolemne Reception and placing of the ſame bones. And what indeed could it be elſe; ſynce humanely ſpeaking no body without a ladder could come there, and looking curiously about he ſaw there was none: therfore he aſcribd it to the meritts of the Saint, and very thankfull for ſuch an extraordinary fauour, to his honour he recorded it to poſterity; making thence a conjecture that this piece of ſeruice, the conueyance of his bones, was acceptable to him, ſynce he had bin pleaſd to giue it ſuch an vnuſuall concurrence.

While S. THOMAS was yett aliue

aliue no body ſeemd to carry a greater reſpect and Veneration for his ſanctity then Edmund Earle of Cornwall, Sonn to Richard King of the Romans. He it was that inuited the Saint to keep his Whitſontyde with him at his Caſtle of Wallingford: where whilſt he ſung the „ Veni Creator Spiritus the ſtrange Miracle of the birds happend, which we ſhall relate heer after in the 23. Chapter. Howeuer it was procurd, this great Deuotiſt made meanes to gett his Hart, a treaſure he eſteemd aboue any iewells; and to teſtify this eſteem thought he could not honour it ſufficiently any other way then by encloſing it in a moſt coſtly shryne togeather with a parcell of our Bl. Sauiours Blood, and founding a Monaſtery of Bons-Hommes at Ashridg in Buckingham shyre to its honour, where it might be dayly and duely venerated to the praiſe and glory of Alm. God, who had raiſd

his Seruant to such an eminency of perfection. This deuout Earle had such a Confidence in his patronage and interceſſion, that he was wont to profeſs he had not greater in thoſe of our glorious Apoſtle S. Auſtin.

XIX. CHAPTER.

The Translation of his H. Bones into a more eminent place.

THe neer approach of the moſt welcome Treaſure being knowne at Hereford ſtirrd vpp the Cittizens both Eccleſiaſtiques and laymen to ioyne, as we ſayd, in a ſolemne Proceſſion to fetch it in; ſo shewing by theyr Veneration to the dead how much reſpect they had for him aliue, and how deeply they reſſented theyr incomparable loſs. It was done with as much ſplendour as the shortnes of the time would permitt; and

and ſo amidſt all the feſtiualls of deuotion it was brought into the Cathedrall, a ſmall parcell, God wott, of what they deſyrd, yett euen as ſuch moſt wellcome. They wishd him ſuch in his returne home as they ſent him abroad, aliue and gouerning as theyr Paſtour: they wishd, if dead, not onely his Bones but whole body; for a treaſure the greater it is the better and more pretious: but as it was, content with what neceſſity impoſd, they lent theyr concurrence towards a ſolemne enterring it in the Chappell of our B. Lady, the place deſignd for its Reception. Heer it was layd in a Coffin of ſtone, and a fayre Graueſtone, ſuch as beſeemd his quality, plac'd for a Couer to the Orifice, cimented, on all ſydes as cloſe and handſomely as art could make it.

Heer it lay 5. yeares amidſt the priuate veneration of deuout perſons partaking of no more honour then theyr

Deuotion gaue it, each one according to the opinion they had of his Sanctity. For though diuers things more then ordinary, and such as begott much wonder and Veneration were related on seuerall passages, as, the fragrant oudour it exhald, the blood it sweat, morning call, &c. Yett formall Miracles none were wrought nor pretended to; and the Catholique Church hath allwayes vsd a speciall warynes to preuent disorders of this nature, that nothing may be publiquely ascribd before attested by legall autority; and we need not doubt but the Saint himselfe among so many decrees as he made, had left this enacted. During this interuall of time the Vacant Chayre was prouided of a successour; the party elected was Richard Swinfeld of whome we sayd somthing in the precedent Chapter; the same that accompanyd our Saint to Rome, and by his good seruices there on his Churches be-

behalfe, as alſo by the ſafe Conueyance of his Reliques had much improu'd himſelfe in the opinion and eſteem of that Chapter. And the prouidence of God, as to this, ſeems remarkable in the Election, both that none could haue concurrd more to the glory and illuſtration of our Saint, none knowing him and his meritts better then he, and conſequently could be more zealous in that behalfe; as alſo becauſe he was both a great Preacher, truly vertuous, and throughly verſd in the affayres of that Bishoprick, as bredd vpp vnder the Saint. The profound reſpect and zeale he had for his H. Predeceſſour took little content to ſee his bones ſo worthy of greater Veneration lye ſo obſcurely beneath theyr deſert euen as he was a Bishopp, not onely a Saint. Wher vpon he determind a ſolemne Translation of the ſame to a more eminent and conſpicuous place of the ſame Cathe-

drall; where he resolu'd to erect a stately Monument of Marble, and haue the action solemnizd with the greatest magnificence he possibly could.

The time pitchd on for this purpose was Mandate thursday in holy week; the report wheroff blazd abroad inuited both court and country to honour it with theyr presence, nor needed many motiues, the opinion they had of him was sufficient. It was made in the yeare 1287. the 6. of Aprill, the Bishopp and Chapter ioyntly concurring therto: and the place to which it was Translated, sayth Godwin, was the east wall of the North-Cross-Ile where yett is to be seen, sayth he, a tomb of Marble. King Edward the 3. in whose Reigne it was made was then at Calais, which he had not long before taken from the French King; but purposely came ouer out of his deuotion to the Saint, and to grace the solemnity with his presence.

He and his Nobles, ſayth John Stow, were entertaind at the charges of Nicolas Cantilupe, Baron, Coſen to S. THOMAS; Nor did the King miſs of a due reward from the ſayd Saint in recompenſe of his Religiousnes. For while he was attending to that action he receiu'd priuate intelligence of a deſigne on foot for the deliuery of that Towne by a Genowayſe, Emericus of Padua, who liu'd there and was a priuate Penſionayre of the French King, to him: he playd lack on both ſydes, being alſo in fee to King Edward, who ſuſpecting nothing leſs keept him and his men there for the defence of the Towne. Nor was heer an end of the bleſſing: for the King haſtning to its ſuccour, not onely foreſtalld the others treachery, but with a handfull of men repulſd the numeros enemy, took many priſoners, and putt all in a poſture of ſafety.

The sacred Depositum, as we hynted before, was putt into a stone Coffin shutt vpp vnder a fayre great Graue-stone, which was to be remou'd eer the Coffin could be taken out, and how to remoue it so great and massy as it was, gaue no small difficulty naturally speaking in that natrownes and situation of place. While theyr witts were thus contriuing, two of the Bishops Pages who stood by, putt theyr hands to it as it were in sport to try theyr strength, where 4. of the ableſt could haue done nothing. And heer behold a strange accident: at the slender impulse of these two alone the massy stone yealded and gaue place as farr as was necessary for the present purpose, as if it had bin a thinn bord not what it was. All the Company cryd out a Miracle (for they could ascribe it to nothing else) wrought by the Saint to atteſt his Sanctity, and shew how gratefull the Trans-

lation

lation was to him. But heer was not an end of theyr amazement; yea it was much increaſd, when after the Maſſe of Requiem and ſolemnity ended, tryall was made againe in the ſame manner to putt the ſayd ſtone into its former poſture; which now though they had the aduantage of the ground much more then before, not theſe two but neyther tenn more ioynd with them, endeauouring with all theyr might and mayne, were ſcarſe able to ſett in its place.

This was an eſſay or prelude to the manyfold Miracles which immediately followd: for ſuch was the wonder-working power of Alm. God to euidence the glory of his Seruant S. THOMAS, that that very day of his Translation 5. Miracles were wrought at his Tomb, and as many each enſuing day for diuers togeather. Nay there was a perpetuall contin u'd ſtreame, the ſource being once opend, without furceaſe

ceaſe for many yeares, of which we shall ſpeake more in the enſuing Chapter. Great was the Deuotion of the people in this ſolemnity, hightned we may imagine nott a little by theſe freſh foregoing wonders: and where there is Deuotion God is neuer ſparing of his graces and mercyes; that his Soueraigne Oyle ceaſes not ſtill to runn, ſo long as there are ſuch freſh potts diſpoſd to receiue it. Why he reſeru'd theſe extraordinary bleſſings for this feaſt let vs not curiously enquire of him in whoſe hands is the free diſpoſall of times and moments; but let vs take his diſpenſations when they come humbly and thankfully, being aſſurd that he knowes better what and when things are to be done then we can tell him.

In the Translation it ſelfe and time of Maſſe of Requiem ſayd at the new Tombe for the dead (for as yett the Saint was neyther Beatifyd nor Canonizd)

nizd) a man who had bin two yeares blind, and a Woman 8. both of them receiud theyr Sight in the presence of all the people who were spectatours, admirers, and wittnesses of the Miracle. To giue a particular account of all the rest that were wrought (though they be all vpon Record and attested) would be too tedious, and especially all that were wrought during the Octaue of the solemnity (40. in number;) but as Easter day by reason of its glorious festiuall claymd to it selfe a peculiar splendour aboue the rest, so Alm. God seemes to haue keept a noted and particular Cure for it, much redounding to the honour of our Saint, as wrought vpon one both noble of himselfe and well knowne to all the Nobility of the land, and consequently more fam'd abroad and divulgd then many others. This was one Milis a famous Warryer, renownd farr and neer for his exployts

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in Tilting: with frequent falls and bruiſes and other misfortunes ſuch a weaknes came vpon him, that he became contracted in his limbs and they all vſeles to him. And thus he remaynd 6. whole yeares, all art of Phyſitians labouring in vayne, now an obiect of compaſſion as much as he had bin before of Congratulation. This man familiarly knowne to Bishop Richard was by name inuited to the Translation and particularly on Easter day when celebrated with greater Solemnity: the good Bishop intimating with all that diuers great Miracles were then dayly wrought at the Saints Tombe, and who knew but he might haue a bleſſing in ſtore for him. He like one in misery harkend willingly to any aduiſe that reliſhd of redreſs: he made himſelfe be carryd to the Tomb on Easter Eeue, he prayd there deuoutly the whole night, beſeeching the Saint that as he

was

was noble himſelfe he would be propitious to a noble knight commiſerating his preſent pittifull condition, and vouchſafing him the gracious ſauour of a Cure. To render himſelfe better diſpoſd like a good Chriſtian he frequented the H. Sacraments of Confeſſion and Communion, and at the time when in the ſayd Church the Myſtery of the Reſurrection ſayth the Record, was that morning repreſented, he found himſelfe ſo perfectly cur'd at the ſayd Tomb, that the ſame day, exulting in our Lord, whole and ſound, he playd the Seruingman at the Bishops table, wayting on him and his other gueſts.

For a concluſion of this Chapter I muſt inſert a remarkable Cure which was wrought while the ſacred Reliques remaynd yett in our Ladyes Chappell, ſixe dayes before the Translation, that is, the day before Palmſunday, and therfore may deſeruedly clayme to be heer inſer-

inſerted: it is thus recorded in the fore-mentiond Proceſs. One Edith wife to a Cittizen of Hereford in the beginning of that ſame lent was ſeizd with a furious phrenzey, and all humane meanes falling short, ſo she continu'd till the day before Palmſunday. The recourſe to S. THOMAS not being as then famd by any Miracles, her husband cauſd her to be meaſurd to a Relique of the H. Croſs much venerated in that Cathedrall, at whoſe Aultar ſhe was keept night and day bound, and attended by two of her ſexe: though at the ſame time she were aduiſd by a Prieſt of the Church to haue recourſe to S. THOMAS and to be meaſurd to him, giuing her great hopes of a recouery by his interceſſion. All this was done at his ſuggeſtion, and a Candle was made of the thread that meaſurd her, and ſett at her head as she lay bound hand and foot, her ordinary Station being all this

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while at the Aultar of the H. Croſs. The friday before Palme ſunday as she was there hearing Maſs, not onely the candles on the Aultar but all through the Church were on a ſuddain putt out, no body knew how, and a great noyſe like the murmure of a great riuer was heard at the ſame time: this laſting the ſpace of ten Paters and Aue's, viſibly before them all fire came from heauen and lighted the Candle ſtanding at her head whoſe week was made of the thread that meaſurd her to the Saint. At the lighting of this she recouerd her ſenſes and became well, the Saint at that inſtant appearing to her and bidding her be well: at the ſame time alſo the Cords which bound her of themſelues became looſe, and she in the preſence and hearing of all, repeating it ouer and ouer againe ſayd aloud where is this S. THOMAS that bids me be well. She went to our

lady's Chappell, prayd before his Reliques, a „Te Deum" was sung in thanksgiuing for the cure, she continu'd as well and sensible as euer before; and this was the first miracle which the Saint wrought in the Church of Hereford.

Upon the Relation of this Miracle it occurrs to mee that some peruser of the same may check perchance (as it is allwayes eaſy to find fault) at one or two passages mentiond therin: the which to cleare vpp by way of preuention will happily not be vnacceptable. One may be, her leauing the H. Crosſ and its Aultar to betake herselfe to S. THOMAS: in which if there were any fault, it was was the Priests who aduisd her to it; which could not be great, it being warranted by the good miraculous effect immediately ensuing. Neyther did he disswade her from the H. Crosſ whose efficacious vertue is venerable

to

to all Christians, but onely perſwaded her (whether by diuine inſtinct or the impulſe of his deuotion matters not much) to make her recourſe to God and it by the mediation of the Saint. His deuotion to S. THOMAS mou'd him to vrge this recourſe, which, if vpon the opinion had of his Sanctity, he aduiſd, where is the errour? Nay it's glorious to the H. Croſſe, as it is alſo to honour God in his Saints, (ſo farr is it from diſparagement to ſee its ſeruants honourd and inuokd: beſydes that a new Starr may many times and without prejudice to the Sunn, draw more eyes to it then the Sunn it ſelfe, and haue its influences more cry'd vpp: both deuotions were compatible and good, nor doth the latter derogate from the former.

Another perhaps will be diſſatisfyd, yea euen a little ſcandalizd at this meaſuring to the Saint, and ask what it

meanes ? Truly I do not remember to haue read it elſwhere, nor is it any Eccleſiaſticall Ceremony of any Church, much leſs of the Catholique: it ſeems to haue bin taken vpp by the deuotion of the people therabouts, and, as an innocent harmles expreſſion of theyr deuotion and recourſe to the Saint, approu'd by cuſtome; and though frequently us'd, yett not ſo of neceſſity, but that it was and with equall ſucces as frequently omitted, at leaſt not mentiond. This theyr recourſe and application to the Saint was twofold; and the miraculous effects as to both shew its acceptablenes to him: eyther by bending a piece of ſiluercoyne ouer the patients head who ſought redreſs to the honour of the Saint, appropriating the party by this expreſſion to him and his peculiar patronage for redreſs: or elſe by meaſuring the ſayd client by a thread or ſome ſuch thing, that is, by taking his

his length and breadth with the ſame intention as in the former, and depoſiting them at his Aultar or to his honour. The manifold miraculous effects enſuing heer vpon vindicate the fact from all ſuſpition of irreligioſity and ſuperſtition: and if the Saint was pleaſd to accept it, let not vs harbour a prejudice againſt it. When we ſee the Candle whole week was made of this meaſure miraculously and before all the reſt lighted from heauen, let vs take that Miracle for an approuement of its innocency: all's well when all's meant well: „ alius quidem ſic, alius autem „ ſic; thus much I thought good to premitt for the ſcandall of the weake. 1. Cor. 7.

XX. CHAPTER.

The multitude of Miracles wrought by the Saint.

WE may indeed call them a multitude and of the greateſt ſize, for few Saints perchance in Gods Church haue wrought more; and therfore he was not undeſeruedly calld in the Preface, the Thaumaturgus of that age. And theyr quality is no leſs remarkable then theyr quantity, it being ſuch as renders them vnqueſtionable in theyr kind, that is, euident and patent like thoſe of the Ghoſpell, and ſuch as our B. Sauiour both wrought and alledgd for teſtimonialls of his Reception as Meſſias, by giuing ſight to the blind, healing the lame, rayſing the dead &c. and theſe as well as others in great abundance. For the Readers ſatisfaction,

tion, and the Saint's greater glory I will ſummarily putt downe heer what the ſeuerall Authours of his life ſay in this behalfe; that the autority of his Miracles may remayne as queſtionles as they are numerous. Which Authours when they haue conſignd his vertues ouer to vs with this ſeale of deeds and deliuerd them vnder ſuch a Conſignment, (they hauing before ſignalizd them with words;) it cannot be denyd but all legall formalityes are obſerud, and that they ought to ſtand in force as a deed ſignd ſeald and deliuerd, according to the tenour of our Courts of juſtice: and why ſhould not Saints in heauen partake theroff as well as Sinners on earth? to deny it them were a great inconſequence.

Theſe Miracles took theyr ryſe or ſource from his Translation, and continu'd theyr ſtreame ſome ages togeather: in treating of them we will not

launch forth into theyr mayne of all particulars, for so we should loose our selues without end, but onely cruzing neer the Shoare pass as swiftly as safely through such an Ocean. The first I cite in this behalfe is Laurentius Surius a graue and exact Authour; who out of one Anonymus or Conceald ancient Writer but judicious, testifyes that among the Miracles which stand vpon record, our B. Saint is found to haue restord from death to life 66. sight to the blind 41. vse of theyr limbs to the Contracted or sinew-shrunk 52. Palsey-struck 21. and he recounts onely what came to his knowledg, not that he professes to know all. Doctour Nicolas Harpsfield Prebend of Canterbury and a diligent Collectour of the Gests of our Saints makes such a like Relation; who speaking of our glorious Saint and his eminent vertues tells vs they were recommended to vs and future posterity vnder

vnder the atteſtation of frequent Miracles, 163 wheroff were wrought, ſayth he, in the Compaſs of a few yeares, and renderd his meritts famous farr and neer for the ſame. John Capgraue expreſſes himſelfe in this ſort as to the Saint and this poynt of his Miracles, where he ſayth: The Miracles which after his death Alm. God was pleaſd to shew to vs Sinners in euidence of his ſanctity and to the honour of his owne name, (for God is honourd in his Saints) I ſaw, ſayth he, at his Tomb, regiſterd in diuers volumes, and they were in a manner infinite. In one wheroff, ſayth the ſame, I counted 425. wrought by S. THOMAS at his Shryne, all miraculous effects, many wheroff were in the cure of different deſeaſes: and euen Bishop Godwin himſelfe, a meer pickpocket in this Kind filching away what euer he can, grants that many Miracles are ſayd to haue bin wrought at the

plare of his buriall, in regard wheroff it pleasd the Pope to make him a Saint. Thus doth he mince the matter which he dares not deny, not yett can Confess without a cleare condemnation of himselfe and his breethren, who pulld downe a Church and fayth, so stord and confirmd with Miracles, to sett vpp a Chappell of theyr owne building, to verify the old Prouerb, where God has a Church the Diuell will haue a Chappell.

The last Confirmation which I bring of his miracles and theyr multitude is beyond all exception to any vnprejudiced judgment, for I borrow it from the very authentique Acts and Records juridically prou'd and approu'd in the Process of his Canonization. A coppy of these same Acts and Records taken by a friend of mine of vnquestionable syncerity out of the Originall which is keept in the Vatican Library I haue at this

this preſent lying by me; and whatſoeuer I haue or ſhall ſay concerning his miracles is all or in greateſt part borrowd from thence. There I find vpon Record in all 429. and them examind and approu'd partly by the Lords Commiſſioners deputed by his Holynes then liuing, for that end: and partly by 4. autoriz'd Notaryes. The Lords were the Bishop of London and Bishop of Miniat, who ſate ſome times at S. Catharines London, ſom times at Hereford, to avoyd charges in the Citation of witneſſes: they were commiſſiond onely for 4. months and in that time they could examine noe more then 39. miracles all which they ſubſcribd. The 4. Notaryes were a kind of ſtanding Committee for that purpoſe, whoſe power ſtood good without limitt of time or ſtint of autority; and all the force of approbation which the reſt haue is deriud from them. And thus much in generall is ſufficient

ficient to ascertaine vs both of the creditablenes of what we alledg, and to shew how highly he was in fauour with Aim. God: for all these being things aboue the ordinary Course of nature they require a speciall and supernaturall concurrence, a thing meerly of grace, and not granted but vpon extraordinary exigencyes for the illustration of the power of God in his Saints and to lett the world know how wonderfull he is in them; „ Mirabilis Deus in Sanctis suis.

Psal. 67. 36.

Miracles when frequent are an euident conuiction of true sanctity as being the Seale, not to be counterfeyted, which God himselfe setts vpon it for its manifestation and autorizement to the world; which seale whosoeuer can exhibite vnder test, his vertue needs no other touchstone to proue it Currant and genuine. Not that all that doth not carry them is spurious, or that all Saints

so

to be ſuch muſt work miracles, or that they are of the eſſence of ſanctity, it being of it ſelfe too nobly diuine to need any ſuch ſupport beſydes it ſelfe: and many great Saints, as the H. Baptiſt, S. Joſeph and others, haue during life wrought none at all, and yett were held for ſuch; vnles we will ſay the whole tenour of theyr life was a continuall miracle. Yett ſtill where found, they are deſeruedly eſteemd ſo many pled'ges of Gods fauour to the worker, and infallible atteſtations of his ſanctity; it being againſt the diuine-goodnes to permitt hyprocriſy to be accompanyd and autorizd by thoſe diſtinctiue marks with which he has ſignalizd the true fayth and Sanctity. But it is not in poynt of fayth as it is in poynt of ſanctitity, as to this; that true ſanctity may be found without Miracles, though the true Church or fayth Cannot, Chriſt hauing entayld them vpon it: inſomuch that

Cæci vident, claudi ambulant,

that that Church which cannot shew miracles Cannot be the Church of Christ. But he has not annexd miracles to true sanctity, nor are they of its essence, and consequently though they grace it extremely when present, yet it may be as perfect and gratefull to God when absent, because not an intrinsecall Commendatory but meerly extrinsecall and as to vs by way of testimoniall, a grace gratis giuen by Alm. God.

Now to satisfy the Deuotion of the Reader, or rather to enflame it the more, we will descend in particular to relate some few of so many miracles, and giue a little scantling theroff; which as they are particular pledges of Gods speciall fauour towards his seruant, so they cannot but be speciall incentiues to vs of a peculiar reuerence towards the same.

One Juliana liuing not farr from Hereford in her Childbed fell into such a Con-

Contraction of all her limbs, that she became wholly deſtitute of theyr vſe, and this for the ſpace of 9. yeares togeather. All humane remedyes prou'd vnuſefull to her cure, and how to obtayne diuine she knew not: the fame and name of S. THOMAS was then not blazd abroad, though it happend after his death, and while his ſacred bones lay bury'd in our Ladyes Chappell. Yett the charitable Saint had a kindnes for the poore Creature, and appearing 6. ſeuerall times to her, wishd her to goe to the Tomb of Bishop THOMAS which was in our Lady's Chappell at Hereford, and there she should be curd. She neyther knew what Bishop THOMAS nor Lady's Chappell meant, but vpon ſo many warnings reſolu'd to ſend her husband to Hereford to learne by enquiry what they might meane. He went, he informd himſelfe, he returnd, yett the diſabled wretch lay languishing a whole

whole yeare before she could resolue to be carryd thither. The bruit of the sollemne Translation quickned her deuotion a little, and being carryd in a baskett was plac'd in our Lady's Chappell at the Saints Reliques: there falling into a slumber he appeard to her againe bidding her rise and goe to the new Tombe; she made what shift she could to gett to it, nor had she sooner touchd it and sayd a few prayers, but by leaning on it she rose, found her selfe well, and walkd thrise about it, and the next day home without any help. The baskett in which she was brought she left behind her at the Tomb; but it being borrowd of a poore neighbour who demanded her baskett againe, Iuliana the next morning sent for it and restord it to the owner. But what much hightned the Miracle was this; the baskett was no sooner taken away but the woman relapsd into her former Contraction:

tion: it ſeems the Saint requird it for a monument of his charitable redreſs. What remedy now? she is carryd againe to his Tomb and in the ſame baskett, remayning ſo amidſt teares and prayers a whole day and night: the next morning her good Benefactour mindfull of his patient reſtord her limms once more to a full and perfect vſe of them, and leaſt she might incurr a ſecond forfeyture she preſumd no more to take away the baskett.

A publique Incendiary was taken in flagrante, and deſeruedly by the Lord of the Mannour, who had lega'l power, ſentenced to the gallowes which was executed, and he lay there a ſad ſpectacle of juſtice with all the certain ſignes of a dead man in ſo much that now they thought of nothing more but his buryall. The lady of the Mannour a very vertuous matrone, and her daughter like herſelfe, hauing theyr charity not ty'd to

meritt, much beyond his deserts, had a great mind to haue him thus as he was measurd to S. THOMAS in hopes of a reuiuall; Confiding surely that the latter part of his life would be more edificatiue then the former. In fine she did it and not once or twice but thrise with much deuotion seconded with the feruent prayers of all that were present. Her fayth was equall to her hope and charity, and all three so acceptable to the Saint that vpon this deuout petition, as a prelude to what would follow, the dead body mou'd first one foot, then begann to breath; the eyes which hung gastly vpon his cheeks fell back of themselues to theyr propper place, and so did his tongue to its: in fine there was a perfect recouery from death to life; and he is sayd, (and no great wonder it should be so) to haue mended his manners very much, and behau'd himselfe through all like a good Christian.

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It is not granted euery one to dye twice.

The palpableſt of miracles or raiſing the dead was ſo ordinary with our glorious Saint that 40. ſuch like reſuſcitations ſtand vpon a juridicall record. Our Lord and ſauiour has the ſole Dominion of life and death, keeping in his owne hands the keyes of both without controule; yett ſo, as that he lends them ſomtimes to his ſeruants who, what they doe, is by his power and diſpenſation, as are alſo all the miracles which they work, not done by theyr propper vertue but his Concurrence who communicates it: and thus he wrought with our Saint, who will ſay, as did S. Peter to the Iewes, „ Viri Iſraelitæ quid ad- Act. 3. 12.
„ miramini, aut quid nos intuemini, &c. Ye men of Iſrael why maruell you at this, or why look you vpon vs as though by our power or holynes we haue made this man to walk, the God of Abra-

ham, &c. In this kind a little Child scarse 3. yeares old playing with another of the same age on the bank of a fish-pond, the other to frighten this, made as if he would thrust her in, and she out of feare fell in indeed, and was actually drownd before the mischance knowne or help could be giuen. This pond belongd and was neer to an Alehouse where store of Company, was at the same time making merry, and among the rest the Parents of the child: so close many times and vnexpectedly doth sorrow follow myrth at the heeles, dashing the wine of comfort with the water of teares, suitable to that of the wiseman, „ Extrema gaudii luctus occupat; and thus many times is all the sport spoyld. The Child is taken out lifeles, and while they are all lamenting ouer it, the Father, who had heard much of the miracles wrought by S. THOMAS, togeather with all the company recommended

Prou. 14. 13.

mended the matter with much Deuotion to the Saint; and with his girdle measurd her to him according to custome. Thus they all perseuerd praying, and on theyr bare knees, sayth the Record, till next morning without any signe of life: in the morning naturall heat came into her body, motion of her limbs followd that, and speech motion, and so by degrees came perfectly to her selfe. This miracle was among the first which Alm. God wrough by his Saint, and it being noysd abroad people came farr and neer to behold the Child: it was also the first which was solemnly examind and approu'd by the Lords Commissioners. She liu'd till she came to womans estate, but could neuer be perswaded by her Parents to marry though much urgd therto; and therfore was Commonly calld by the name of S. THOMAS his Vingin.

A poore man by an vniust oppression

of his Land-lord was cast into prison and so loaden with irons that the weight of them broke his left arme. In this sad Condition both of want and torment, all humane meanes saylinp him he sought diuine, and had recourse to our Saint; making a vow that if he cur'd his arme and restord him to liberty, himselfe would make a pilgrimage to his Tombe. He found a propitious Patrone; his arme was forthwith Curd, and he eerlong releasd from hold. But alas! a good purpose is sooner made then keept; he that sayd VOUETE sayd also REDDITE, which latter part was wholly neglected by this vngratefull Client, who now hauing obtaynd what he desyrd thought no more of what he promisd, and so it fares with a great many. The Saint sent him a Remembrancer, and he fell into a grieuous fitt of sicknes, and in it into a phrensey, in a rauing transport wherof his arme

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is broken againe and in the same place. Being fallen a-sleep he seemd to see the most glorious Mother of God, and heare her saying to S. THOMAS who stood by her, friend, help this poore Caytiff: help him? replyd he; he made a vow to visitt me before this, and has not bin so good as his word. Ah, sayd the sweet Mother of mercy, he will come to you, help him, I pray: Let him then come, replyd the Saint on Whitsunday and he shall be curd in the name of our Lord. Which sayd they both disappeard: and the sick man relating the Vision to the bystanders was carryd by them on that day to the Saints Shryne where he found redress of both his maladyes by the intercession of the most glorious Virgin and the meritts of the Saint.

One of Staynes not farr from London became so infirme that all present judgd he could not liue one houre to an

end. This extremity or infirmity was the leaſt part of his miſery: for he found himſelfe haunted and obſeſs'd ouer and aboue with multitudes of Diuells in moſt hideous Shapes which not onely beſett him, but ſome taking him by the head others by the feet they hal'd and pulld him almoſt to pieces. The poore ſickman halfe diſtracted had recourſe as well as he could to Alm. God, beſeeching him by the meritts of his deuout Seruant S. THOMAS of Hereford to afford ſome aſſiſtance in this dreadfull agony. And behold, while he ſilently thus recommended himſelfe he ſaw the man of God forth with approaching him, and claſping his head betwixt his hands ſtood in his defence againſt theſe wicked Spiritts the greateſt part of that night. About break of day putt to flight they all vannishd, the Saint ſtill holding the Sickmans head as before; who ſuddainly awaking out of his ſleep, and his

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ayde or helper withdrawing at the ſame inſtant, he found himſelfe perfectly reſtord to health both of body and mind by the powerfull mediation of his heauenly Champion who came ſo ſeaſonably to his reſcue. To whoſe Tomb therfore by way of thanksgiuing he with his Neighbours vndertook barefoot a long pilgrimage, and there in each ones hearing atteſted the cure.

To lett vs know how dangerous it is to meddle with edg tooles, that is, to jeaſt profanely with the proceedings of Saints, making a piece of drollery of what we ought humbly to venerate if we do not vnderſtand; a youngman Flemming by nation and ſeruant to an English Lady of quality, (he was better fedd then taught) being in a Cittizens houſe in Hereford, among other Raillery, began to ſpeak ſcurrilously of our B. Saint, ſaying, that while he liu'd he was certainly of a couetous humour,

synce after his death he receiues so many pretious guifts refusing nothing that was offerd him. While he presumd to goe thus on, one of his hands suddainly shrunk vpp with such violence of payne, that acknowledging his fault he was forc'd before all present to inuoke the Saint for redress: which no sooner desyrd then obtaynd so charitable was he towards him, the hand being presently restord, and all as well as before. But see the inueteratenes of an ill custome! shaken off, it recurrs againe and clings to vs like a second nature. The vngratefull wretch thus curd attributes both the payne and cure to a naturall cause, and neyther the latter to his benefactour nor the former to a punishment of his profane scurrility. While he was vttering these words, so violent a payne and Contraction seizd the same hand a second time that no stroke but one from heauen could cause

it.

it. Affliction giues vnderſtanding, and ſo did it him; he acknowledgd the hand of God vpon him for his ingratitude, and now hartily penitent caild vpon the Saint and deſyrd all the ſtanders-by, to doe the ſame. Theyr prayers were preſently heard, his hand reſtord, and he learnd more witt then to relapſe the third time. Let vs learne hence to deteſt atheiſticall drollery, and ſerue God and reuerence his Saints in whome he is ſo admirably admirable.

The next I will relate happend in the perſon of Bishop Richard the ſo often mentiond ſucceſſour to our Saint: He in the firſt yeares of his Epiſcopacy was ſo ill of the ſtone that both Phyſitians and others lookd on him as a dyingman, nor for the ſpace of 5. or 6. weeks did he ſtirr out of his Chamber. His Chamberlane who depoſd this cure, ſleeping one night in his Lords Chamber to be ready

ready on all exigences, seemd in his sleep to heare one say to him, arise, take the Relique which thou hast of S. THOMAS (it was the first ioynt of his right thumb, and no body beſydes himselfe knew of it) wash it in the wine which in a silver Cruett stands in the window, giue thy Master to drink of it, and he shall be curd. The Chamberlane eyther mistrusting the call and its effect, or fearfull that the wine might not be good for his Lord, dissembled the matter nor took notice of it, chiefly indeed for feare of loosing his pretious Relique, which he deemd to pretious for him to keep were it once knowne to others. The next night he heard the same call with a menace for his former neglect; yett he out of the precedent motiues forbore also the second time: the night following or 3. he seemd to behold our B. Lady accompanyd with many Virgins all which were clad in white

white and enuironnd with great brightnes entring the Chamber in which the Bishop and his Chamberlane repoſd, and coming neer to the latters bed, who for ſome dayes before had with much deuotion beſought her attiſtance by the meritrs of S. THOMAS for his Maſters Recouery; ſayd to him in French, ſayth the Proceſs, Deynſe (that was the Chamberlains name) art thou asleep? he anſwerd no: ryſe then, ſayd she, take the wine aboue mentiond, and if thou doeſt it not, at they perill be it. This laſt threat made a deeper impreſſion; and as ſoon as it was light he Communicated the matter with the Bishops Confeſſour and Phiſitian to know theyr judgment vpon the matter: with theyr approbation and in theyr preſence he washd the foreſayd Relique, and the Phyſitian gaue 3. ſpoonfulls of the ſayd wine to the Bishop wishing him to drink it: he making the ſigne of the Croſs

Croſs did ſo, riſe immediately, went downe to the Chappell which he could not doe for ſo many weeks, heard Maſſe, and remaynd all that enſuing yeare as free, as if he had neuer bin moleſted ther with.

I will conclude this preſent Narratiue with another depoſd juridically before the Lords Commiſſioners by the party concernd then liuing, who in his younger dayes had once bin a meniall ſeruant of the Saint, but marrying afterwards liu'd at London and by trade was a Barber. This man vpon the ſuddain without any viſible occaſion loſt firſt one eye then the other, and both with ſuch exceſſe of payne that it made him ſeek all humane redreſs, though in vayne, and try the skill of Chirurgery, which not withſtanding he remaynd 3. yeares ſtark blind, faine to be ledd whither euer he went and he dayly did to S. Paules Church to heare Maſs.

Much

Much diſcomforted with this accident he calld to mind his old Patron and great wellwisher S. THOMAS now Canonizd a Saint and working Miracles. He recommends himſelfe moſt earneſtly to him and our B. Lady; beſeeching her by the deuotion he had to her to obtayne of Alm. God a cure of his miſery and reſtorement of ſight that he might againe to his comfort behold her Sonn in the Conſecrated Hoſt, while it is eleuated for all to adore. For this end he cauſd himſelfe to be meaſurd according to cuſtome to S. THOMAS, and ſent the meaſure and two Eyes of waxe with it to Hambleden in lincoln shyre, the place where our Saint was borne and Chriſtend. Two dayes after he found ſome glimmerings of light ſo as to diſtinguish imperfectly motion and colour, and ther vpon cauſd himſelfe to be meaſurd the ſecond time, and that meaſure he ſent

to

to Hereford to the Saints Shryne; and ther vpon found such help that with in 8. dayes space he could walk any whither without a leader, and could discerne, as he desyrd, the eleuated Host at a Competent distance. The cure he ascriod to the Saint, as also in this respect, the cause of his blindnes; for that he in his youth when he seru'd S. THOMAS being of a loose life and wanton behauiour, and chid therfore frequently by him for his amendment, the Saint obtaynd of Alm. God this temporall affliction (it many times giues vnderstanding and such blindnes light to see our selues) towards an amendment of his spirituall: and he acknowledgd that he had reahd great benefitt therby, and hartely thankd Alm. God and the Saint for the same.

It were as easy for mee to cite some hundreds as these few, were it any part of my designe to swell this little Summary

mary into a great volume. It doth not ayme at a Rehearfall of his miracles but of his vertues which are the nobleſt kind of miracles: for in this corrupt nature of ours ſo prone to vice, I eſteem euery ſoule eminent in ſanctity ſo many miracles of Gods grace working in it. And theſe miracles are more for our purpoſe, that is, for our imitation, to which purpoſe if we do not apply them we ſwarue from the purpoſe; the greateſt honour and deuotion we can shew towards a Saint being to imitate his vertues, as alſo the moſt beneficiall to vs. Miracles are good wittneſſes of Sanctity, aſcertaning vs how high the Saint ſtands in the fauour of God, and they ſtirr vs vpp alſo to a due recourſe towards him in our neceſſityes: but to profitt otherwiſe then by theyr imitation we cannot pretend, ſynce being aboue the courſe of nature they are objects rather to be admird then imitated:

sett your selfe to a generous imitation of theyr vertues and you may probably work miracles your selfe.

XXI. CHAPTER.

His Canonization, and generall deuotion of all vnto him both Prince and people till this vnhappy breach.

THE multitude of extraordinary graces and fauours which Alm. God imparted to all sorts of people by the meritts of his glorious Seruant an Bishop S. THOMAS was the reason why the whole Kingdome sollicited the then Pope for his Canonization. Now 25. yeares or ther abouts were elapsd synce the Translation of his Sacred Bones into his new Sepulcher, synce which time the current of miracles

cles neuer ceasd ; and the dayly Monuments theroff hanging at the same were so many Remembrancers minding them as much to glorify him, as he was beneficiall toward them. One good turne requires another ; if Saints obtayne vs temporall blessings, let vs giue them the glory theroff : glory is a celebrious knowledg with praise ; nor can this be better had in this world then from the mouth of the Church whose words in this matter are Oracles, and her publique declaration in poynt of Sanctity a Canonization. Hence it was that Prince and people, Clergy, Religious, Secular, all interesd alike in his fauours, (yett aboue others the Bishopp and Chapter of Hereford) became joynt Sollicitours, that as heauen had ownd his piety by so many prodigyes, the Church would authentically declare it, autorizing them to honour him as a Saint, who had exhibited so many vn-

denyable proofs of Sanctity. The generalitty of the Bishops of our Nation Concurrd to this, and I find a Transcript in the Processe it selfe exhibited by the Procuratour of the Chapter of Hereford to the LL. Commissioners, which Transcript was subscribd by the LL. Bishops, John Arch-Bishop of York, Antony of Durham, Godfrey of Worcester, John of Landaff, Iohn of Wincheſter, Raph of Norwich, Walter of Bath, Aluian of Bangor, Iohn of Carlile, Thomas of Exceſter, and was directed by them to his Holynes, contayning theyr esteem and sentiment both of his life and vertues, and the wonders dayly wrought at his Shryne.

Vpon this and other such Sollicitations it was that a publique Proces of the Saints life and Miracles was instituted, and Commissaryes Apostolicall deputed therto the two Bishopps and Arch Deacon specifyd in the precedent Chap-

Chapter. Procuratour for the Chapter of Hereford was one Henricus a Schorna, and Bishop Richard who best knew the Saint liuing and dying, as one that was bred vnder him, Conscious to all his secretts, was the first and chiefe Deponent. The Commission took date the 13. of Iuly 1307. and was to continue but 4. months: which limitation of time and multiplicity both of Wittnesses and Miracles was the reason why they could not insist vpon or pass through all: but as many as were examind by them eyther in order to his vertues or miracles, all Depositions passd vnder oath, the H. Ghospells lying open before them, and they swearing to speak nothing but truth. Which depositions were duely Registerd by appoynted Notaryes, reuiewd by the Commissioners, and by them Consignd vpp to his Holynes and keept to posterity in the Vatican Library: the perusall of an authen-

ticall Coppy wheroff, by the fauour of a speciall friend and diligent Searcher into the gests and Legends of Saints was Communicated to mee, and therfore I can auerr much for the vndoubted truth of what I say. The information being taken as aboue, and a due returne made to the Congregation of Rites whome such matters concerne, all being adjusted according to forme, HIS HOLYNES Iohn the 22. at the instance of our King and Prelates, proceeded to a Canonization, which was solemnizd both at Rome with vsuall festiualls, and to the vniuersall ioy of the whole Kingdome, much more in England, and chiefly in the Church of Hereford. Though the day of its solemnization be not specifyd, yett we may credibly think it was on the 2. of October, on which day the Church celebrates his yearly memory, though it be otherwise certainly knowne, as we sayd aboue, that

that the day of his depoſition or death were on the 25. of Auguſt.

The fame of his ſanctity atteſted ſo many yeares by a world of miraculous Cures of all Kinds to all ſorts of people, did not bound it ſelfe with in our owne Iland, but working at Sea as well as at Land, and paſſing our ſtreights it filld both France and Italy as well as Scotland and Ireland: and as all receiu'd a new acceſs of ioy by this new acceſs of honour, ſo euery one ſtriue to putt on a new feruour of deuotion ſuitable to his meritts and theyr obligation. A new declard Saint is like a new Starr in the Firmament, he drawes as many harts as that doth eyes, and if the influences of the latter be more viſible the Communications of the former are more benigne and obliging. A flame of deuotion which is continually nourishd with the oyle and fuell of ſucceſſiue bleſſings need not feare a decreaſe of

heat, and such was the peoples towards our Saint. One King and two Queens haue bin seen prostrate Pilgrims before his Tomb, nor was theyr Majesty euer more gloriously great, then when thus humble before Gods Seruant: ther's noe truer greatnes then that which accrues from a profound humility. All the Princes and Nobles of the Land imitated theyr example with votaryes in theyr hands: the greatest Prelates and theyr Clergy were the first in this Religious Worship, nor was it then accounted superstition or idolatry to honour God in his Saints. How happy was the people of this Kingdome in such a propitious Patrone where in theyr greatest plunges of necessity, they needed onely as it were to ask and haue, if the grace were fitt to be imparted, and they dispos'd to receiue it: his Shrine alone being a Pharmacopœa or Dispensatory of Receypts for the Cure of all mala-

maladys euen death it selfe. And thus it continud many yeares to the Common Comfort of all, and doubtles would longer, had we remaynd still in the Vnion of Gods Church and Communion of his Saints, members of that mysticall body which onely partakes of the diuine Influences of itts head Christ IESUS. The breach of which vnion broke all our happynes, and vs into diuision from our Mother the Church, from whome to be diuided is an vtter disinheriting from the birthright of the Children of God, synce he shall not haue God for his father who has not the Church for his Mother as wittnes S. Austin and S. Cyprian. A most vnfortunate breach, which as it vnsainted Saints and demolishd the Shrynes theyr Forefathers Deuotion had erected to theyr sacred memory, what wonder if it obstructed therby the streame of theyr fauours, it being not fitt to giue holy

things to doggs, or Caſt ſuch pearles to ſwine to feed on.

Yett to ſhew that the Saint is ſtill in heauen and powerfull with Alm. God if we were but worthy to deſerue his fauours, euen in our time not many yeares agoe a furious plague ſweeping all before it in the Towne of Hereford and threatning vtter diſtruction to the inhabitans, that peſtilentiall Contagion receiu'd ſuch a check from our Saints Reliques carryd in a priuate Proceſſion, that it gaue a totall ſurceaſe to the ſame, and ſo ſuddainly, that it was aſcribd to Miracle. Such reſerues of his ancient bountyes Alm. God is now and then pleaſd to Communicate, to keep our deuotion on foot, and giue vs heerby a pledg that when he ſees time he will reſtore both our diſtracted Country to vnity of fayth, and the current of his graces to theyr wonted channell.

The generality of deuotion had to this

this Saint may in part alſo be shewd by the numberles Number of Donaryes offerd at his Tombe: nor can I giue my Reader a more ſatisfactory account of them then by relating what I find ſpecifyd in the Regiſter of the Lords Commiſſioners. As they were exact in all ſo in this particular alſo; and what they found extant they cauſd to be liſted in a ſchedule, and to giue heer a reuiew of it will perchance not be vngratefull: thus then it ſpecifyes. Inprim: a hundred and 70. votiue Shipps in ſiluer; and in waxe 41. Item diuers images of ſiluer, ſome of the whole body others of ſeuerall parts, in all 129. Of the whole body in waxe 436. of ſeuerall parts very neer vpon a thouſand; and among them figures of horſes, other beaſts and birds 77. beſydes innumerable of eyes, eares, teeth, breaſts &c. Item Childrens coats ſome of ſilk, ſome of linnen to the number of 95. Three little

carts

carts of wood which the lame vpon theyr cure left for a monument of the same, and one of waxe. Crutches 108. Great Waxen Tapers 10. Webbs of silk and cloath of gold 38. They found also many Pendants, Earrings, Braceletts, and other Ornaments belonging to woemen many pearles and other jewells which were sayd to haue bin offerd out of deuotion. among which there were 450. gold rings, 70. siluer rings, 65. necklaces of gold, 31. of siluer, and diuers pretious stones. Nor must we omitt other chaynes though of iron, anchors, pikes, arrowes, swords, fauchons, &c. instruments of hurts receiu'd and now monuments of miraculous cures.

And all these with in the space of little more then the first 20. yeares after his Translation, and before his Canonization. What may we conceiue of the whole age or two next ensuing? to what a mass would they probably swell

ſwell in two Centinaryes, when by his Canonization, and conſequently increaſe of deuotion, he came to be better knowne and more religously worshipd, and conſequently more profuſe of his graces. Thoſe to whome the forfeyture of all did eſcheat, when of Catholique worshipp all became Proteſtant profanation, thoſe, I ſay, could haue informd vs more exactly if they pleasd: for though they loue not Saints nor theyr Shrynes; yett they can both fingar and deuoure all the Donaryes which hang at them of what mettall ſoeuer they be, withoutthe leaſt ſcruple of Conſcience or indigeſtion.

According to the drift of my firſt deſigne heer should my Narratiue make an end, it being no part of my intention to bulk it further with his Miracles; and we haue touchd vpon all the chief paſſages of his life which haue come to our knowledg. But becauſe diuers particulars

lars relating to his vertues could not be inserted in the sayd former passages; and that part of his life, his vertues I meane, imports vs most for our instruction and imitation (for why do we write or read the liues of Saints but that we many imitate them) therfore I will make a briefe but fuller reuiew of some of the sayd his vertues, and illustrate and confirme them with such examples as I find vpon Record, with which I am furnishd by the forementiond Proces, it being great pitty to depriue them of light.

XXII. CHAPTER.

His Humility and Abstinence.

I Will heginn with his humility as the foundation and preseruer of all vertue and sanctity; the ground work on which all spirituall edification, that is, the

the Houſe of Perfection is to be rayſd. Nor is it onely the foundation but alſo the ciment or mortar of this building which giues a combynement and both vnity and vnion to all the parts by making it one Houſe; and this vnion is both the order and beauty of the ſtructure or whole. And in this it ſquares very propperly; for as the mortar not onely combynes, but lyes conceald and is not ſeen, ſo humility though it giue luſtre to other vertues yett it conceales it ſelfe, carrying for its motto, „ ama neſciri " loue to lye conceald. What charity is in Theologicalls the ſame is humility in Moralls: as that perfects the former, ſo this the latter; in ſo much that neyther the vertue of pennance, nor mortification, nor obedience, of which S. Leo ſayth, that nothing is hard to the humble, nor pouerty, nor patience, nay nor euen charity it ſelfe can ſubſiſt without humility, ſynce this

alone

alone can ciment vpp the breaches of that, according to S. Bernard, „ Sola „ humilitas læ: æ charitatis est reparatio. To build without this foundation is to build to ruine, syncc no other without this can sustaine the Stress of such a machine as is spirituall perfection: who builds not on it builds on the superficiall sands of self conceypt or some such like; and Consequently when a storme comes, and the winds blow, and the raynes fall, great will be the ruines of that House, as our Sauiour sayd, becausc it is not built on this Rock or groundwork.

Luc. 6. 49.

It is propper to this vertue to empty our selues of our selues, that is, of self loue and self eate, a lazy humour which sowes a pillow, to euery elbow, and is allwayes leaning homewards, that is, not to seek God and his greater glory, but it selfe, hating to take paynes and vse diligence which is calld the mother of

of good ſucceſs, a good iſſue ſeldom fayling the diligent. And humility is allwayes ſuch, nor indeed can it be otherwiſe, ſynce the care and ſollicitude of the humble man is not bent vpon himſelfe, whome he deems vnworthy of any good, but on God, whoſe beneplacitum is his ſole ioy, and to be accounted a good ſeruant his onely happynes. Pride on the contrary allwayes ſeeks it ſelfe, as prizing nothing but it ſelfe, it being a meer lump of ſelf loue; and proceeds towards God as did that man towards Iupiter, who, giuing him halfe of all he had, eat the kernells of his nutts, and gaue him the shells. As humility emtyes vs of our ſelues ſo doth it replenish vs with God and his graces: for when we putt off our ſelues we putt on Alm. God, and where the Creature ceaſes to be, there ſucceeds the Creatour by a ſequele morally neceſſary in the order of grace; as in that of nature, the

ayre connaturally succeeds the substraction of another body to hinder a vacuity. For God who is euery where by his immensity has his propper mansion house, sayth S. Austin, in the hart of the humble: but then he will haue no inmate besydes himselfe, he will not share Lodgings with any one; no not euen with the Land Lord himselfe.

I make this short Elogium of humility to giue the less-acquainted Reader a little knowledg of its worth: it was one of the gloryes of our Saint rendring him as acceptable to men as gratefull to God, and it is expressly noted in his life, that it gott him the loue of all. And no wonder; for the humble man incurrs no body's displeasure, synce he trencheth neyther on theyr profitt nor creditt: he contents himselfe with what he is; and deeming himselfe a meer nothing he rests in that, and consequently is beneath enuy: wher as the proud self louer

louer is vngratefull as contemning all and caring for no body but himselfe, because he loues no body but himselfe, while the humble all beſydes himſelfe; and to loue is the way to be beloued. All his Comportment was ſeaſond with this ingredient and carryd a ſtrong reliſh of it in his words, his actions, and behauiour, ſo that it was a vertue, as it ought, tranſcendentall through all. This gaue him that Candour of an ingenuous ſimplicity ſo propper to Chriſtian Conuerſation and the Spiritt of God, in heritted from theſe ancient Patriarchs Jacob, Job, and the reſt, prayſd by God in the firſt place for this; a vertue ſo oppoſite to all duplicity or double dealing, and conſequently the Mother of integrity and vprightnes as well as all happynes, making his tongue and his hart goe both togeather. There is great difference betwixt ſimplicity and ſimplenes as the world takes it, which is ſo

Vir ſimplex & rectus. Gen. Iob. 1.

ignorant of this vertue, that it cannot distinguish betwixt it and folly; whereas it doth not exclude prudence but craft and duplicity. Prudence is its individuall Companion, and therfore our B. Saviour wishd his Apostles to ioyne the prudence of the Serpent with the Simplicity of the doue: and how eminently prudent our Saint was shall be shewd in the last Chapter. This humble simplicity made him so obsequious to all just Commands; for what teaches obedience but tractability, and tractability but humility, the onely disposition to subjection and subordination, as pride on the contrary is its opponent. We haue shewd already in the 13 Chapter, what a loue and respect he had for the poore, how he calld them his breethren, heard theyr Confessions before the Rich, made his table so open and Common to them that it entertaynd somtimes 30. somtimes 40. 50. yea a 100. togeather;

ther; who, as he was as poore of ſpirit as the moſt, ſo he lou'd like byrds of a feather to ſort with them: and all this was a reſult of his humility which naturally branches into charity, ſeeking others more then it ſelfe. From this alſo was ſourc'd his ſingular contempt both of himſelfe and all that is ſpecious in poynt of employment or preferrment: hence he reioyced ſo much at his depoſing the Office of Lord Chancellour, as much, to witt, as others at its attaynment; and was the cauſe that his promotion to the Bishoprick of Hereford coſt him ſo many teares, deſyrous rather to lye hidd vnder a bushell then be ſett in the Candleſtick of the Church. Hence he was euer ready to pardon any delinquent vpon poynt of due ſubmiſſion and pardon demanded; and many times though the fault were theyrs, he would preuent them by way

of example seeking friendship when they had broken it: but to the stubborn and incorrigible he was not easily reconcild. This vertue taught him also patience, which is soon lost admidst the Crosses of this world if it be not supported by humility which fitts our shoulders for euery burden, and perswades vs we beare no more then our due: whence it was that without repining he readily receiu'd all the personall affronts aboue mentiond in the 14. Chapter, without so much as offering at a Retaliation euen in word.

To his humility we may ioyne his Mortification and these two suite well togeather, and lend a mutuall hand to each other. For it is the humble man that is mortifyd, and the mortifyd humble; humility by self contempt making way for mortification, and mortification aduancing humility. No man that is a self louer will sett vpon mortification

tion vnles it be to destroy selfe loue, and who aymes at that besydes the humble selfe denyer. The aduantages of this vertue in order to sanctity, as it makes one truly master of himselfe and all his passions, appetites, inclinations, &c. are very great: for it is this vnruly and mutinous populace which giues vs all our disturbances and conflicts betwixt the spiritt and the flesh, while these seruants will needs be masters, and domineer ouer and against reason, putting all into a combustion. The Royall Prophett *psal.* bids vs bind fast theyr cheeks in bridle 31. 9. and bitt, and this bitt or curb is mortification, they must eyther be hamperd thus or there is no ruling them. They are like fire and water good seruants but ill masters; giue them an inch and they'l take an ell; but keep them short, close to theyr task with in theyr bounds, and they'l doe you good seruice. Our B. Saint in his light and ex-

perience found all this true, and therfore resolu'd to keep a strict hand and watchfull eye ouer them and all theyr motions, ready to suppress any insurrections in this kind. And by internall mortification, which is much the nobler, he preseru'd his mind in such a peacefull calme that one could scarse discouer any commotion to the contrary; in so much that he might seem to liue in a Region aboue flesh and blood, where neyther winds nor tempests haue access. And this is a thing fecible enough to the Seruant of God, if he make it his busynes and take it to hart, grace willingly seconding such endeauours; and our Saint profited so much in this Kind, that, considering the equall tenour of his Conuersation, one might say he eyther neuer had passions, which is impossible in such a liuelynes of nature, or else kept them in a perfect subjection to reason and vertue,

which

which is no more then truth.

To this interiour Mortification he ioynd exteriour, as much facilitating the former, and rendring the flesh duely subordinate to the Spiritt; a thing necessary for those who ayme at a perfect conquest ouer themselues; and this he practisd in a triple kind. First by hayr cloath and other austerityes to which he accustomd himselfe many yeares, and euen at his death, not contenting himselfe with the incident sufferances of so long a journey, he was found with a hayr shyrt next his body and that of the rougher size. 2. by watching and subtraction of sleep euen necessary, stinting himselfe to a very short pittance, which was much felt by those about him as cutting theyrs too short also: yett he made this a dayly custome, spending the remnant of the night in prayer and reading of H. Scripture, or other such like pious exercises. 3. by a

wonderfull abstemiousnes and sobriety of dyett, the propper food of Sanctity and refection of vertuous soules, by which they gather more strength and vigour then by the choyseſt dayntyes. Experience teaches too truly what an enemy gluttony and fullfeeding is to deuotion; how it indiſpoſes the mind while it ouercharges the body, and makes it think more on the fleshpotts of Ægypt then the manna of Angells. A refection is neceſſary for the recruit of our decaying forces; a repletion, which rather oppreſſes then refreshes, neuer; he muſt content himſelfe with neceſſaryes, and euen retrench them a little, who will auoyd ſuperfluityes; this was the prayer of the Wiſeman and muſt be ours.

Tantum victui meo tribue neceſſaria. Prou. 30, 8.

S. THOMAS knew well all the aduantages of a ſober abſtinence, and therfore his dyett was ſo ſpare, that his familiars did wonder how it could giue a com-

a competent ſuſtenance to maintaine liſe, and this vſually. And thus much Bishopp Richard depoſd in his Proceſs vpon oath, aſſeuering with all that his abſtinence was ſuch, that one might truly ſay his whole life was a continuall faſt. He made but one meale the day, and that with theſe short Commons, not for want of an appetite but to curb and mortify it; for being askd that queſtion by the ſayd his ſucceſſour who then ſate next him, he confeſsd ingenuously that his ſtomack ſeru'd him for much more, and taking a good piece of a loafe in his hand, ſayd, he could eat all that and with guſt. To this rigour of quantity he added another of quality: if he taſted of any curious or coſtly dish that was all, then made it be carryd eyther to the ſick or poore: his ordinary fare was of the homelyer ſort, ſuch as would ſatisfy nature not pleaſe the pallat, and his drink ſuitable, to witt, ſmall

beare,

beare. He seldome drunk wine vnles in a very small quantity, or much temperd with water; he neuer willingly drunk betwixt meales, and when the quality of the persons was such that it requird such a ciuility from him, he vsd pretty sleights and artifices to euade it, by seeming to drink when he scarse touchd the Cupp. In his younger dayes and better health he was wont to fast good Friday and all the Eues of our B. Lady with bread and water, but afterwards when his stock of strenght would not beare that rigour, by the prescript of his Physitian he was forbid that, and appoynted to take a little broth. In Confirmation of this his temperance a pretty passage is related by the aforesayd Bishop Richard who then was present: A Kinsman of our Saint and his Companion for 20. yeares and vppwards, William of Albenack sitting once at table with him, when all had done and it was ta-

taking away S. THOMAS eſpy'd him ſtill eating ſome bread; with which a little ſurpriz'd, he ſayd merrily to him; Old man, what art thou doing? I am eating, quoth he; and why now? replyd the Saint. Becauſe, ſayd the other, I find an appetite. What, ſayd S. THOMAS, and are you wont to eat as long as you find an appetite? yes, I profeſs, ſayd William, and all do ſo that I know. All do ſo? ſayd the Saint in a chiding tone, Marry God forbid: I can aſſure you in very truth that for 30. yeares till this day I haue not riſe from table with a leſs appetite then when I ſate downe. But this latter part he wiſperd in his eare forbidding him to ſpeak of it while he liu'd: and another ſtory much to the ſame purpoſe ſtands vpon authentique record, and both are a great teſtimoniall of his abſtemiouſnes and ſobriety.

XXIII. CHAP-

XXIII. CHAPTER.

His discharge of duty towards God and his Neighbour.

His humility and abstemiousnes fitted and dispos'd him rightly towards this discharge; the former by withdrawing him from self-loue, the latter from wordly, and these are the great obstructers of the loue of God, and cause of our slacknes in his seruice, it being certainly certaine that no boby can serue two Maisters. This Religious discharge is the work of our whole life, and consequently of greateſt concerne, implying both parts of Christian duty, to decline from euill and doe good, and doe good not how euer but after a good manner and as beseems such a Majesty: for God loues not slubberd seruices, but wil haue them

them done as well with the hart as hand and tongue, or elſe they'l find a cold acceptance. By a due complyance in this Kind we shew our loue to him, and this complyance in our Spirituall functions is calld Deuotion which is eſteemd greater or leſs as our performance is more feruorous or remiſs. Deuotion is an effect of loue, and an iſſue of diuine grace, which, if not ſourc'd from theſe two is not eſteemd genuine and currant, but to want of its graines of weight; and this may be counterfeyted as well as other vertues.

The ſubject of his deuotion, or his ſpirituall exerciſes relating immediately to Alm. God were chiefly Prayer, the H. Sacrifice of Maſſe, his Canonicall Houres or diuine Office; and in the diſcharge of theſe, he was not oneiy, ſayth the Record, deuout but moſt deuout, performing them with a moſt profound attention and Reuerence. Prayer

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is calld an Incense, and this incense he was, I may say, continually offering according to the aduise of S. Paule, „ sine „ intermissione orate, be allwayes praying, not onely as each good work in the opinion of S. Basil, is a good prayer, but also by a more neer, interiour and familiar Conuersation with Alm. God by the powers of our soule, employing them not onely in a Consideration of his attributes but an vnion of will. And what could a pious hart nursd vpp in its baptismall grace, and consequently the throne and Aultar of the H. Ghost, Sacrifice to so diuine a gueſt besydes prayers and prayses? the former to begg new blessings, the latter in thanksgiuing, for them receiu'd. To attend the more freely to this, was the chiefe reason why he cutt his sleep so short and rise by night that he might watch and pray, and offer early a morning oblation to God and his Saints in an odour of

1 Thess. 5. 17.

sweet-

ſweetneſs, killing, as the Royall Prophet did, in the feruor of his prayer all the ſinners of the earth. He knew that in a ſpirituall life no great matter could be atchieu'd or aduance made without this; and therfore he made it his dayly bread, and was much more frequently feeding his ſoule with it then his body with Corporall, deeming it the life which was to animate all his actions. We treated in the 12. Chapter of his Retyrement and vnion with God, and this vnion was chiefly effected by Prayer, and intimates a frequent and conſtant practiſe of the ſame euen to an intimate familiarity, whoſe reſult it is. *Pſal.* 100.8.

Euen before he was Bishop he was particularly noted for his ſingular Reuerence and Deuotion in reciting Diuine office, which argues a true feeling of Spiritt and the preſence of Alm. God: in which his exteriour Compoſure of body and attention of mind was ſuch,

that it was of great edification to the beholders. Thus he begunn, thus he perseuerd vntill the end fullfilling exactly what our H. Mother the Church requires of vs for a due discharge of that great function, and it were to be wishd all those to whome this obligation is incumbent, were imitatours of the same. He was most exact in the administration of the Sacraments, and performance of Ecclesiasticall Ceremonyes, so mixing piety with a Majestick grauity, that both the one and other begott a Reuerentiall esteem towards those Sacred Rytes in them that were present. But aboue all he was most singularly deuoted to the H. Sacrifice of Masse; heer his deuotion seemd to triumph and he at the Aultar to be in his Center, so full was his hart fraught with pious affections, with such a spiritt of humility and Contrition did he approach it, such an ample testimony heeroff did he giue by his

his abundance of teares, that one would haue thought he had rather, ſayth the Record, actually beheld the bloody Sacrifice it ſelfe, and his Lord and Sauiour therin immolated, then an vnbloody and Myſticall repreſentation of the ſame; an argument both of his liuely fayth and ardent charity. To indulge the more to theſe pious affections he gaue heer ample ſcope to his deuotion much beyond the ordinary ſtint of halfe an houre, letting his ſoule feed at leaſure on theſe ſweet Myſteryes; and Alm. God did ſo concurr, that he was frequently alienated from his ſenſes and as it were in a rapture, ſo that it was neceſſary for the ſeruer (who depoſd this vpon oath) to cough and make a noyſe to bring him to himſelfe and make an end of his Maſs: and this, ſayth the ſame, happend frequently while he liu'd at Rouen, from the feaſt of S. Peter ad Vincula till the feaſt

of S. Michael next enſuing.

To shew how acceptable this his piety in the H. Sacrifice and other ſpirituall deuoyrs was to Alm. God, it pleaſd his diuine Majeſty to grace him particularly at the ſame with a fauour which all that were preſent attributed to Miracle, and as ſuch it was approu'd by the Lords Commiſſioners and thoſe that beheld it. On the feaſt of Pentecoſt or Whitſunday he was inuited by Edmund Earle of Cornwall, a great admirer of his Sanctity, to Celebrate the feaſt and ſay Maſs at his Caſtle of Wallingford, and it happend in the ſecond or third yeare of his Pontificate. While he was preparing and diſpoſing himſelfe therto by ſinging the Hymne „ Veni Creator Spiritus; vpon the entonement of the firſt verſe, a flock of byrds in the ſight and hearing of all, with Muſicall notes and beating theyr wings againſt the Chappell windowes

ſeemd

ſeemd to applaud the Saint while he ſung, and he hauing ended they retyrd while the Quire proſecuted what he had enton'd till the end of the ſtrophe. But he entoning the firſt verſe of the ſecond they returnd againe, and while he ſung, both with voyce and wing they accompanyd him and applauded as before; and ſoe ſtrophe after ſtrophe till the hymne was ended. This ſeemd a great Nouelty to the ſayd Earle and all that beheld it which were many; and to ſatisfy themſelues the better, they went out of the Chappell abroad, and had a full ſight of them judging them to be about 40. and beheld them Coming and going as before, nor could interprett ſuch an vnuſuall thing neuer obſeru'd before nor after, otherwiſe, then as orderd by God to wittnes the ſanctity of our Saint and the acceptablenes of the great work he was about. Then it was that the Earle in the hearing of

all, Bishop Richard then Chancellour of Hereford being present, made that expression cited in the end of the 18. Chapter of his singular Confidence in the prayers and patronage of S. THOMAS, no less then in those of our great Apostle S. Austin.

The liuely fayth and high esteem he had of the dignity of this diuine Sacrifice, as it made him recollect all his powers and attention for its better performance, so it made him waue all humane respects when he was about it, not admitting any interruption whatsoeuer, not euen from the King himselfe, though otherwise most obseruant and submissiue to his Commands. It happend once that while he was ready to vest, a Messinger came in all hast from the King to call him to Councell without delay vpon matters of great importance, (and it was his office to attend he being of the Priuy Councell:) What must he doe?

doe? after a short pause he calls the Messinger, who was a Priest, wishing him to tell his Majesty, if he pleasd, in these tearmes; That he was now engagd in the seruice of one greater then himselfe, who requird his present attendance: but when I haue, sayd he, discharged my duty to him I will not fayle to wayt on his Majesty. After all done and his deuotions ended he repayrd immediately to Court then keept at the Pallace at Westminster; and receiuing a gentle rebuke for his delay, the matter was proposd and discus'd: in the handling wherof he deliuerd his aduise so pertinently, and suggested beyond the rest such expedients so patt and fecible, that all without reply embracd them as sent from heauen. And the King ouerioyd heer with, is sayd to haue spoken to him in these words: Many blessings, my Lord, light vpon you, and euer prayd and magnifyd be that higheſt

master whome you serue, and long may you serue both him and vs. So true it is that if we seek in the first place the Kingdome of heauen and its justice, not fayling of our duty in that, all these secondaryes will be cast into the bargaine.

I will conclude the loue he shewd to God by the religious performance of these his Spirituall obligations, with the deuotion he carry'd to his Saints, and chiefly to the Queen of Saints the Virgin Mother. The Prouerb sayth, loue me and loue my friend; and God sayth, loue me and loue my Saints, my deerest friends; and deseruedly: for how can they be sayd to loue him who loue not those that are one with him? In his loue to our B. Lady I will comprize all the rest, and although this were notedly great, that is, so great, that he was publiquely noted for it, yett we haue not much left vpon Record wherby to illustrate and amplify it. This not withstan-

ſtanding, if we may meaſure the Lion by his Clawe, and gueſs at Hercules by his foot, we haue ſufficient hynts or grounds both to informe and inflame vs to his imitation in this particular. I haue shewd aboue out of authentique Records, that in his younger dayes he was wont to faſt the Vigills of her feaſts with bread and water, which cuſtome he continu'd till want of health diſabled him therto; and what greater expreſſion of a tender deuotion could he exhibite? The expreſsion is as extraordinary as is the faſt, and the faſt ſpeakes as much deuotion as a faſt can doe, and ranks it with the tendereſt. He chuſe her Natiuity, as I noted aboue, for his Epiſcopall Conſecration, receiuing that ſacred Character vnder her patronage; and diuers apparitions of her with him after death in a ioynt Concurrence of both to the cure of many, shew how deare he was to her during life.

And I find that abroad he carry'd the Common esteem of one singularly deuoted to her, and was poynted at as her particular client; and this perswasion wrought so farr with some, that they vsd it for motiue of mediation to obtayne what they desyrd, beseeching him for the loue and deuotion he bore her to grant theyr requeſt. And to this purpose it is recounted of one who before had bin of his houshold, and falling into a great fitt of sicknes for ten weeks space, 3. wheroff he pasd sleeples, turning himselfe to the Saint, he earnestly besought him for the loue he bore to the Mother of God, that he would obtaine for him the benifitt of sleeping. This sayd, he fell into a slumber, and in it thought he saw two men bring into his Chamber a very fine bed, in which being layd by them he sleept soundly and quiettly till the morning; when being awakd and missing the bed, thongh

though he was more then a little concernd that it should be carryd away; yett neuer the leſs he found himſelfe quite Cur'd of his infirmity, and vpon the ſcore of the Saints deuotion to our B. Lady.

As for his loue towards his Neighbour, I had rather waue then mention it, as not able to treat of it in that due manner I ought and it deſerues; not but that it was mainly great in it ſelfe, but time and records haue bin ſo injurious as not to conuey the particulars to our knowledg; and in theſe things we muſt not goe by gueſs but certaine relation. Who can rationally doubt but that he who was a flaming furnace of loue towards God, was enkindled with the ſame towards his Neighbour for loue of God? Or he that playd the good Sheapard for 7. yeares to geather in feeding his flock, had not a tender loue for the ſame flock, without which he had

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prou'd himſelfe rather a Mercenary hyreling then good Sheapard? Or if he were ſo zealously couragious for the maintenance and Recouery of his Church Lands and Libertyes, would he not be much more ſollicitous for her childrens ſoules and ſaluation? If he took her dead Concerns ſo much to hart, how much more would he her liuing; if he were ſo charitably charitable after death in the cure of theyr bodyes, how much more while he liu'd in curing theyr ſoules? We know that he was aſſiduous in preaching and teaching, in reconciling enmityes, in hindering debates, in adminiſtring juſtice, in promoting piety, in depreſſing vice, in redreſſing abuſes, in adminiſtring the Sacraments, &c. but what's all this to his boundles zeale, which not contenting it ſelfe with obligatoryes would branch into ſupererogatoryes: and none of theſe latter are come to our know-

knowledg beſydes what is already ſpecifyd. I cannot ſatisfy my ſelfe as to what I would and ought to ſay on this poynt, and therfore I paſs to the next.

XXIV. CHAPTER.

Of his Purity of body and mind.

AMong all the vertues which like ſo many Starrs embellishd our Saint, 3. ſeem Conſpicuously eminent aboue the reſt, and as I may ſay, of the firſt magnitude. One was his zeale and courage in the vindication and maintenance of his Churches Libertyes; and of this we haue treated in the 15. Chapter. The ſecond his parſimony and ſobriety of dyett to ſuch a degree of Sparenes, and mortification of his appetite, that he might be ſayd, as we mentiond a little before, to haue obſerv'd for many yeares of his life a ſtrict Eccleſiaſticall faſt; and of this in the 22. The third

third was a wonderfull innocency of life, by which he is thought to haue preseru'd the baptismall garment of his soule pure and vnspotted all his life long, at least from any mortall stayne ; a priuiledg granted not to many, and this I call his Purity of body and mind, and shall be the subiect of this Chapter.

This purity is that cleanes of hart to which our B. Sauiour affixd a beatitude, and in its beames our B. Saint saw God so present in all his actions, that he was ashamd as well as reuerentially afrayd to offend him : whence it made him sollicitous to walk like a child of light ; and the Apostle tells vs that theyr journey and progress is in all goodnes, and justice, and truth. Whence it was that the Royall Prophett desyrd so much to haue a cleane hart created in him ; for such as is the hart such is the whole man, and God who so earnestly Couetts our hart will eyther haue a pure

Eph. 5. 9.

Psal. 50. 62.

one

one or none. This is the eye of man which if it be ſimple the whole body will be lightſome, if troubled and obſcure, darkſome: and if the light that's in vs, ſayth our Sauiour, be darknes, how great and lamentable muſt that needs be. This is the reaſon why the Wiſeman aduiſes vs to guard our hart with all diligence, becauſe it is the Originall houſe of life as well Spirituall as Corporall, the chiefe ſeat of life and the H. Ghoſt, whoſe throne it is. What is engenderd heer muſt be like that of pearles by the pure dew of heauen without ſpeck or blemmish, one dropp of ſalt water cauſes a miſcarriage: and as the Spouſe feeds and lyes not but among lillyes, ſo if we couett his Company at bed and bord, this muſt be his entertainment: euen a diſcompoſd caſt of an eye will make him quitt the Company; for Diuine Wiſdome will not enter into a maleuolous ſoule, nor

Matt. 6. 23.

Sap. 1. 4.

nor dwell in a body subject to Sinn.

To this due preseruation of the hart and maintenance of purity, there must be a joynt Concurrence of both the parts of man, body and soule, nor will the one be able to effect it whithout the other, it being a result of both. One flaw spoyles the worth of a iewell, one distorted limb or wenn a beautifull body; perfection Consists in an integrity of the parts and whole: and this was the care and sollicitude of our Saint to combyne both his in this respect into a Common interest; nor did he endeauour it by fitts and spurts, but was the constant practise of his life, and who euer aymes at it, his solid resolution must be like that of the Ermin, „ Malo „ mori quam fædari" rather dye then suffer a blemmish. To effect this was the grand work of our B. Saint, as it is of all those who intend to serue God in syncerity and purity: and to Compass it

it the better he keept a ſtrict eye vpon both and theyr proceedings, by a due inquiry into them, and ſett for that end watch and ward vpon all the auenues which lead therto, ſecuring himſelfe thus againſt all ſurprizes, by a due intelligence of all that paſd, admitting the good rejecting the bad. By this diligence he enioyd a perfect peace both at home and abroad, nor in his interiour did he find eyther mutiny or inſurrection; and whoeuer will imitate this his mannagement of ſuch affayres ſhall experience the ſame. By this wary watchfullnes, and the aſſiſtance of a good Spirituall Directour in his beginnings or younger dayes, he preſeru'd himſelfe ſo vndefild both in body and ſoule, the grace of Alm. God Cooperating, that he deſeru'd from the ſame his Directour in his now declining age that publique Elogium of his integrity which I mentiond in the 10. Chapter: which

by aduancing from vertue to vertue he was ſtill Conſummating euen till death.

This was one reaſon why he treated his crazy body ſo ſeuerely both by abſtinence and other chaſtiſements; knowing right well that to haue it a dutifull ſeruant it muſt be keept vnder and at task, leaſt through idlenes getting head it become vnruly and play the wanton, debauching the ſoule to its licentiousnes, to which our corrupt nature too much inclines it. This flesh of ours is the worſt naturd creature vpon earth, a meer diuell to our, and its owne vndoing; it cares for no body but it ſelfe, and thats the propperty of ſelf loue, neuer regarding what woe it work the ſoule ſo it can Compaſs its deſyres and pleaſe its appetites: it is little concernd eyther for heauen or hell, creditt or diſcreditt, friend or foe; and what doe we in pampering ſuch a one, but make much

much of a churlish curr which will one day doe his beſt to pull out our throat, that is, vndoe vs: the way to caſt out this Diuell is that which our Sauiour preſcribes, „ in jejunio & oratione “ in faſting and prayer. He added to this by way of preuention a shunning of conuerſation with woemen (occaſion they ſay makes a thiefe, and he that touches pitch shall be defil'd by it) euen his owne Siſters, as much as could ſtand with Common ciuility; not permitting them to lodge aboue one night in his pallace, and then his cuſtome was to leaue it himſelfe, and diuert to ſome of his maunour houſes. He had a horrour of all ſpeeches glauncing at leuity, nor durſt any in his preſence ſcatter ſuch ſmutty jeaſts, much leſs vtter broad ribaldry without the penalty of a ſound check: a language much vnbeſeeming Chriſtian Conuerſation, as made vpp onely of the dreggs of witt, ſitt onely in- *Matt.* 17.20.

deed for the mouth of a bargman, though not a little iu vogue among many worldlings. The loue of this vertue made him conceiue a perfect hatred and horrour of the contrary vice, and as both the impious and his impiety is abominable to God, so had he not onely a loathing of the latter, but also an auersion from the former aud those he knew to be giuen to the same, nor could he affect them further then Christian charity commanded, though otherwise his neereſt allyes. This he made euident by his Carriage towards a nephew of his one for whome he had a great kindnes so long as he did well, maintaining him in the Uniuersity, making him his Confident, and would certainly haue done very much for him. But vnderstanding that he was become loose of behauiour and not so chast in his wayes, he totally withdrew his affection, and though much presd to take him along

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in his journey to Rome, no perſwaſion could preuaile; on which ſubject he expreſsd himſelfe to this effect. Theſe young men, ſayd he, are not now adayes ſo bashfull and modeſt as heertofore: for when I was ſuch a one, if a handſome woman had lookd me in the face, I should preſently haue bin putt to the blush, turnd my eyes from her, (they are words of the Record) or pulld my hatt ouer them, that eyther I should not haue ſeen her or shee mee; but now things goe farr otherwiſe: nor could he euer be induc'd to receiue him into fauour or familiarity. This vertue of Angelicall purity was ſo conſpicuous in him that the Prayer vſd in the office of his feaſt petitions by it graces from God, and that by its meritts we may deſerue to be aſſociated to the quires of Angells; and the firſt leſſon of the ſame Office calls him Angelicus homo, an Angelicall man.

And the loue and esteem he had for this vertue was not onely verball or from the teeth outwards, but he made good in deed what he profesd in word: and Alm. God was pleasd to permitt some trialls in this kind, and to giue him a strong Combatt for the greater glory of his victory. While he liu'd at Paris, he like another chast Joseph was assaulted in the same as dangerously as impudently; and he like him forc'd to flye and leaue his cloak behind him, nor can that flight by deemd disgracefull when by it we gett the victory. He gott it, and in this was more happy then Joseph that he wonn not onely the Combatt but also the Tempter into the bargaine, reclayming her to a chast life from her impudent lubricity, and so deseru'd a double reward. Such a chast body was fitt to be the consort of so pure a soule to make vpp an Angelicall Compound: and its but meet that such a jewell of purity

Certamen forte dedit ei ut vinceret. Sap. 10.12.

rity should be keept in a ſuitable Cabinett that both parts might beare proportion and mutually correſpond. A Chriſtian ought to trayne vpp his body to immortality, and labour to leaue it ſuch in life and death as he deſyres to find it in the Reſurrection; ſuch that it may be acknowledgd and ownd for a Member of Chtiſt as indeed it is, and what a shame then is it, as the Apoſtle argues, to make it the member of a harlott. Our B. Saint vnderſtood this right well both as to proportion, decency, and other aduantages which thence accru'd, and therfore he made it allwayes his buſynes to procure aud maintaine a good Correſpondence betwixt both.

Now he that was ſo induſtrious in the Cultiuating and preſeruation of his body what would he be for his ſoule and Conſcience? the other's but the ſeruant, this the Miſtreſs; that but the Shell, this the Pearle; and he knew

very well how to giue euery one its due. All he was to doe in this kind was to keep it to Christian duty according to his state, to cultiuate it in piety and the seruice of God sowing in it the seeds of all vertues; and how he did this euen in his youth, and in what a nice and delicate temper he keept it, may be knowne by what we related in the end of the 5. Chapter of the vine-propp taken out of anothers vineyard, and the 7. yeares pennance he did for the same.

Whence we may gather how Angelically pure that delicate soule was which checkd so feelingly at so small a matter, and how farr it was from harbouring any great offence which deemd the least to be so great. Nor yett was it one of those which flea a gnatt and swallow a Camell according to the expression of our B. Sauiour, or stumbles at a straw and leaps ouer a block; but pure

pure illuminated ſoules in theyr quick-ſightednes can eſpye a blemmiſh where a dimm eye of a groſſer Complexion makes no diſcouery at all. This was the Conſtitution of his mind and tenour of proceeding when he was now in the flower of his youth, and nature proneſt to lubricity, where nothing but the ſpeciall grace of God in an eminent ſanctity could work ſuch effects ſo oppoſite to nature and aboue it. And as he went allwayes aduancing to Sanctity euen till death, ſo did he alſo in purity, ſanctity, as S. Anſelme defines out of S. Denys, being a moſt perfect and vnſpotted purity free and entyre from all blemmiſh, and to what a pitch of eminency muſt he needs arriue! I ſhall conclude all in this, that he liu'd and dy'd a pure Virgin both in body and mind.

XXV. and last CHAPTER.

Of his Justice and Prudence.

BOth these are Cardinall Vertues, and when I haue shewd with what a rich stock our Saint traded in them, I shall haue made him Conspicuous in ~~in~~ all fower. As for his temperance and fortitude I haue already giuen a character of them; the former while I treated of his abstinence, the latter of his courage and magnanimity in defence of his Church. As to what we treat of at present, he had great practise of the former, to witt Iustice, in both his Chancellorships, and dischargd his trust with such integrity that all partyes concernd were abundantly satisfyd. And he took the true way to doe it; for he sought it, not himselfe; and made its advance his end, not his owne, nor the enrichment of his

his eſtate ; while others peruersly inuert true order by taking the quite contrary courſe. The ordering of this depends much vpon the well or ill ordering of theyr owne Conſcience, which muſt be the beame of the ballance, and to be right, ſtand allwayes perpendicular, inclining neyther to one ſyde or other but as the ſcales ſway it, in the one wheroff muſt be juſtice, in the other the thing controuerted; to the end an eeuen and vnpartiall hand may be keept. It were much to be wishd that all diſtributers of juſtice did this; more indeed to be wishd then hopd for, while ſo many make a trade of ſelling what they ought to giue, and gratis; theyr honeſty becoming venall to auarice, and them ſelues imitatours of Iudas, who as he ſold his Maſter ſo they theyr Miſtreſs, for what are all in office but her Seruants and Miniſters ; that which Captiuated the other Captiuates them, perueris

uerts theyr ſenſe, and miſleads them from the paths of equity. This proceeds from being not ſo well principled in poynt of Conſcience and juſtice, which goe allwayes hand in hand togeather, and are attended by vprightnes and ſyncerity: and thus our B. Saint walkd in them with the Common approbation of all, guided not by the dictamens of this world but Diuine Wiſdome, by whoſe direction all both Lawgiuers and Adminiſters of juſtice decree and execute juſt things.

Prou. 8. 15.

Thus he purchaſd that vogue of integrity which euery where accompany'd his proceedings, growing vpp with him euen from his youth, and ſo habitually rooted and relucent in all his carriage, that it is noted as the prime Motiue why he was choſen firſt to the Chancelorship of the Vniuerſity and then of the whole Kingdome. And Certainly ſuch an integrity of juſtice

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is an excellent Cemmendatory to preferment, as giuing great aduantages to a full diſcharge of truſt, and ſtrange it is that men do not take this way to Compaſs it when they ſeek ſo greedily after it. If naturall abilityes be ſo much regarded, how much more in all reaſon ought ſupernaturall? if witt, how much more vertue? Witt without vertue and grace degenerates for the moſt part into Craft, and turnes publique juſtice into priuate ends and ſelfſeeking. Euen thoſe that are not vertuous are great admirers of it in others, as being praiſe worthy in a very enemy: and ſynce no body but loues to haue theyr things well done, and nothing Contributes more then it to theyr welldoing; as they willingly Couet the former ſo they are forward in preferring the latter. Beſydes that Honours and Offices are Commonly at the diſpoſall of the honorable, or perſons of honour and integrity; and who

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ſtand more cleare in theyr eye, or are deem'd better deſeruing, or laſtly by whome are they like to haue more creditt and ſatisfaction then by the vpright-ly juſt and vertuous? This vertue is particularly ſpecifyd in the ancient Leſſons of his Office, where he is ſayd to haue bin „ in juſtis operibus ſemper de-„votus " allwayes much deuoted to the practiſe of juſtice: and elswhere in the ſame, „ Iura Eccleſiæ ſuæ viriliter de-„fendebat indutus juſtitia ut Lorica " he couragiously defended the Rights of his Church armd with juſtice as with a breaſt plate. And this repute purchaſd him ſuch a name that it ſett him as it were out of the reach of temptation; and he in reality ſo abhorrd any thing in its adminiſtration which lookd like a bribe, that he was a frayd euen of its shadow. It is particularly recounted that certaine Religious men, who had a ſuite depending at Law, applyd themſelues to him for

for his fauour and furtherance in the diſpatch of the ſame, and therto preſented him with a jewell of value; which he rejected not without indignation, asking them whether they thought him to be wonn with guifts. Theyr intention queſtionles was good, and aymd at no more then a reedeming of the delayes of the Law, not a buying of it, which they knew could not be ſold: but a Iudge muſt auoyd euen ſuſpicions in this kind, chuſing rather to ſitt without a lawfull gaine then haue it with hazard of dishoneſty; better is a good name, ſayth the Wiſeman, then great riches. One in that office who carryes himſelfe ſo religiously, where ſo many eyes are vpon him, as not to be taxd by any, it is a great euidence that he diſcharges his truſt vprightly. In the Vniuerſity he had the ſame Character, and that was a ſtepp to the other promotion where he gaue as ample ſatis-

Prou. 22. 1.

faction

faction by a just performance of his office in promoting learning, aduancing vertue, exacting discipline, redressing abuses, punishing offenders, maintaining priuiledges, complying in fine with all poynts of duty, so that he also might carry for his discharg or motto, „ bene „ omnia fecit" he did all well. It was chiefly for the esteem they had of his justice and piety that he was made Chancellor of the Vniuersity, and for these particularly was he praysd publickly in the same by Robert Arch Bishop of Canterbury, affirming that in all his iudiciall Acts relating to the Students he was neyther swayd with fauour of feare, but regulated himselfe meerly by justice and the meritts of the cause.

Marc. 7. 37.

In administring justice, what he did by himselfe, the dictates of a good Conscience inuiolably keept, would not lett him swarue from a vertuous reason; and in what he was forcd to entrust others

others with all, he burdend theyr Conſciences (the onely tye to him that ownes one) to a faythfull diſcharge, as they would anſwere it at Gods tribunal. When complaynts were made againſt his Bayliffs or other Officers, he took the matter to his owne ſcanning, and if he found them faulty he was not content with punishing them, but reuokd and annulld what they had vnjuſtly done, cauſing ſatisfaction to be made to the injurd partyes. When euer he apprehended a concerne of juſtice in any cauſe he was ſo reſolute for its vindication and maintenance, that he wau'd all other conſiderations: whence it was that in his Law-ſuites for the Recovery of his Church Lands, mentiond aboue in the 15. Chapter, though the power of his aduerſaryes were formidable enough, and the iſſue on that reſpect doubtfull, yett he could neuer be brought to harken to any vnderhand

compoſition, though more perchance for his priuate intereſt. The Earle of Gloceſter when he preceiu'd himſelfe caſt in Law offerd round ſumms of money to lett the ſuite fall: Peter Corbett did the ſame on a like occaſion; and Roger Lord Clifford, as knowing himſelfe more lyable to the Law (for he in time of warr had taken the then Bishop of Hereford priſoner meerly to extort a ranſome from him) labourd to redeem his publique pennance with a 100. ſterling (a great ſumme in thoſe dayes,) but the Saint was inflexible to all ſuch motions, reſolu'd to leaue all to the Courſe of Juſtice. In the publique intereſt he as Counſellour had in affayres, he obſeru'd that the Jewes, permitted then to liue promiſcously, were very pernicious to the State, not onely for counterfeyting falſe Coyne, but alſo by reaſon of theyr vſurarious extorſions by which they eat-out the eſtates of theyr deb-

debters to theyr vtter vndoing. Wher vpon he preuaild with the King that ſome fitt men might be appoynted to preach to them, and if they would ſtill remayne obſtinate, that then they ſhould quitt the Realme. They vnderſtood what was doing and 500. of them, ſayth the Record, came in a body to him, offering large ſummes of money if he would deſiſt: but they miſsd much of theyr mark, nor found him like ſome others capable of a bribe; his anſwere was, they were enemyes to God and Rebells to fayth, nor could euer gaine his good will but by becoming good Chriſtians.

I will conclude this Corallary of our Saints vertues and Narratiue of his life with that which conſummated all into perfection, his prudence: this deſeruedly accompany's juſtice and is its aſſociate, ſynce this orders what that executes. Prudence is ſtiled by the Wiſeman

the Science of Saints, a Science without which the greateſt learning is ignorance and Wiſdome folly; and it Conſiſts, ſayth the Prince of Diuines, in a due Election of Mediums and ordering them to our finall End, the Compaſſing whereof is our finall beatitude, and conſequently Conſummate Wiſdome. This is its great Act or Maſter piece, and from hence imparts its influence into the Common concerns and mannagement of all our proceedings, giuing them weight, and ſquaring them according to Chriſtian vertue. This part of Diuine Wiſdome grew vpp with our Saint from his childhood; and that it might not degenerate into Craft (a hand-mayd Iſſue that will needs like Iſmael ſtand in Competition with the Legitimate Iſaac) he ioynd ſimplicity with it to exclude all duplicity or double dealing, the onely art by which craft thriues; knowing right well the truth of that Common

ſaying

saying, „ Prudens simplicitas densa feli-
„ citas " Prudent simplicity fertil felicity, and what a rich Cropp is to be reapd thence! It is recorded of him that he was of an eminent prudence, and had a deep insight into all sorts of affayres, as well temporall as Spirituall: and why not? the light of grace doth neyther dazell nor ouercast but rather cleare vpp the sight of our judgment, and when supernaturall light is added to Naturall it must needs perfect and improue, synce an inferiour can neuer suffer an allay by mixing with a superiour, as brass or syluer with gold. Whence I conclude that the greatest Saints are fittest to make the grateſt Statesmen, not onely because they are freeest from Corruption, and least swayd with passion and interest (two great blinders of judgment) but also for the singular aduantage theyr naturall abilityes receiue from the light and assistance of diuine grace. Whence

it is obseruable in our Historyes that in Catholique times Learned Bishops and vertuous Prelates were employd ordinarily both at home and abroad in the mannagement of weightyest affayres: and who, I pray, more knowing then they, or ought to be of greater integrity?

As a generall opinion acquird by his just and vpright Carriage preferrd him to the Chancellorship of the Vniuersity, so his prudent demeanment in the same, made King Harry the 3. preferr him to that of the Kingdome. And though vpon that good Kings death at his owne earnest request he were licenc'd by his Sonn Edward to relinquish it, yett he keept him still of his Priuy Councell; and how much he esteemd his aduise is seen by what we recounted in the 23. Chapter. He that could wade through the deep affayres of two Chancellorships and a Bishoprick, and keep

still

ſtill aboue the waters of any dislike or disſatisfaction, where ſo many ſinke, muſt needs haue bin ſupported with a great prudence. The meanes he vſd for this ſupport was to haue knowing and conſcientious men about him, who vnderſtood both what in prudence was to be done and would execute it honeſtly: and when, all Circumſtances duely weighd, he found that according to the Dictates of prudence and Conſcience this was to be effected or that omitted, he ſtuck ſo cloſe to his principles that neyther feare nor reſpect could moue him in the leaſt; and this we confirm'd with an example in the 8. Chapter. We muſt alſo Conſider the times in which hee bore the aforeſayd Offices moſt vnquiett and turbulent, and to keep ſure footing on ſuch ſlippery ground argues a great prudence and wiſdome: it argues that he could Maſter both

the times and himselfe, not they him.

And now hauing giuen as good a Character of this vertue in our Saint as my breuity and informations will allow, it is time to make an end: and though I haue sayd little in regard of what might be sayd, yett I think I say much to its and his Commendation, when I shew that by it he orderd both his Spirituall and temporall Concerns so, as to proue himselfe a great Saint in the former, and a great Statesman in the latter. In his declining age, especially after he was made Bishop, he withdrew himselfe as much as he could from all worldly employments, the more to apply himselfe to heauenly, and that was the greatest poynt of prudence which euer he exercisd, teaching him that the Kingdome of heauen was to be sought in the first place and aboue all. For what will it auaile one to gaine the whole world if he

he looſe heauen and his owne ſoule, or with what exchange will he be able to redeem that loſs? What matters it if one enioy all the pleaſures of the world, all the treaſures of the world, and all its higheſt preferrments if he haue not heauen at the end of them? that is to ſay, what matters it to enioy heer a ſeeming momentary happynes, and be moſt vnhappy heerafter for all eternity? To be truly prudent is to be prudent to eternity, and ſo was our Saint, and who euer is not thus prudent proues himſelfe a very foole.

True prudence guides to true happynes; as there is no true happynes but eternall, ſo neyther true prudence but which leads to this eternity. This is true prudence indeed, its great Act and Maſter piece; at which all our practicall prudence in this great mannagement muſt leuell as at its finall ſcope, and the purchaſe of all our endea-

ours in this lifes Commerce. As nothing leſs then eternity will doe our work, that is, make vs eternally happy, ſo muſt we acquieſce in no other, none but that being truly ſatiatiue, and all the reſt an empty shadow. The prudence of the flesh, ſayth the Apoſtle, is death, and operates it: the wiſdome of this world, ſayth the ſame, is folly with God; that Cannot be a guide of our proceedings. Ours muſt be refin'd aboue the world and death, the iſſue of diuine Wiſdome, and therfore is calld by it the Science of Saints, „ Scientia „ Sanctorum prudentia. This Science our B. Saint ſtudy'd all his life long, and learnd more true knowledg out of it, then he did out of all the Philoſophy of Ariſtotle, or Idæas of Plato. He learnd to be vertuous, to keep a good Conſcience, his duty towards God, his Neighbour, and himſelfe, to ſubdue ſenſe to reaſon, and the whole man to

Rom. 8. 6.

1. *Cor.* 3. 19.

Prou. 30.

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the Obedience of the Diuine Law. He learnd to preferr a ſolid happynes before a ſeeming one, eternity before time, the ſoule before the body, and God and his Seruice aboue all. Chriſt our B. Sauiour ſends vs to the Serpent to learne this prudence; and it teaches vs a twofold: to expoſe the whole body to ſaue the head, the ſeat of life; and ſo muſt wee all our externall goods, body and all, for the preſeruation of our fayth and ſafety of our Soules. The Serpent, ſay Naturaliſts, ſtopps one eare with its tayle the other it clapps cloſe to the ground, ſo to become deafe to charmes and enchantments; and prudence bidds vs imitate this amidſt the enchantments of Sinnfull pleaſures, (according to that of the 57. Pſalme) to which our Corrupt nature inclines. Common errours lead the way, Cuſtome like a torrent carry's vs head long, and engulfs vs in a ſea of Spirituall Miſeryes. To theſe two we may

Matt. 10.16.

may add a third; and it is, that the Serpent by forcing her passage through a narrow Cranny stripps her selfe of her old coat and togeather of her old age and so becomes young. Wee by endeauouring, as our Sauiour aduises, to enter by the narrow gate may effect the same, and, stripping our selues of inueterate habitts, putt on a newnes of life. Let vs learne at least to auoyd gross mistakes against prudence, if we cannot all. Euen Common prudence bidds vs secure the mayne Concern when we cannot all particulars, it being accounted no indiscretion to hazard something to saue the whole. What is our main Concern but our Soule? if we loose that we loose all; to venture a limb to saue our life is a dictate of nature; and to exspose both body and estate to saue our Soule is a Certain Maxime of grace. If we must quitt eyther a lease for life, or an inherentance, it would be deemd

Luc. 13.24.

madnes

madnes to part with the latter to secure the former, this being as much in its Kind as to exchange pearles for peebles and gold for Clinquant; and is the same when euer Soule and body, time and eternity, heauen and this world come into Competency. To make heer a right Election is the part of prudence; and our glorious S. THOMAS both did it and teaches vs to doe it, and of all the vertuous lessons of his whole life none then this is more important, none more prudent. God in his grace and light giue vs strength to make the same resolues, and execute them with an equall fidelity. Amen.

FINIS.

A P-

APPROBATIO.

LIbellum, cui titulus, *The Life and Gests of Saint Thomas Cantilupe, Bishop of Hereford*, Anglicè conscriptum, à Theologo mihi noto lectum prælo dignum censeo. Actum Gandavi, 27. Augusti, Anno 1674.

H. HESIUS.
Libr. Censor.

ER-

ERRATA.

Fol.	Lin.		
17	12	glorions	glorious
19	20	theyr	they
23	11	hough	though
31	29	inluſtrious	illuſtrious
33	5	chidhood	childhood
45	9	figh	fight
57	15	particulari	particular
69	4	thiter	thither
73	18	buh	but
106	19	bee	hee
117	20	receuid	receiu'd
135	11	aftording	affording
160	3	oue	one
175	4	fitting	ſitting
186	20	the	hee
256	18	reahd	reapd
270	7	many	may
310	13	by	bee